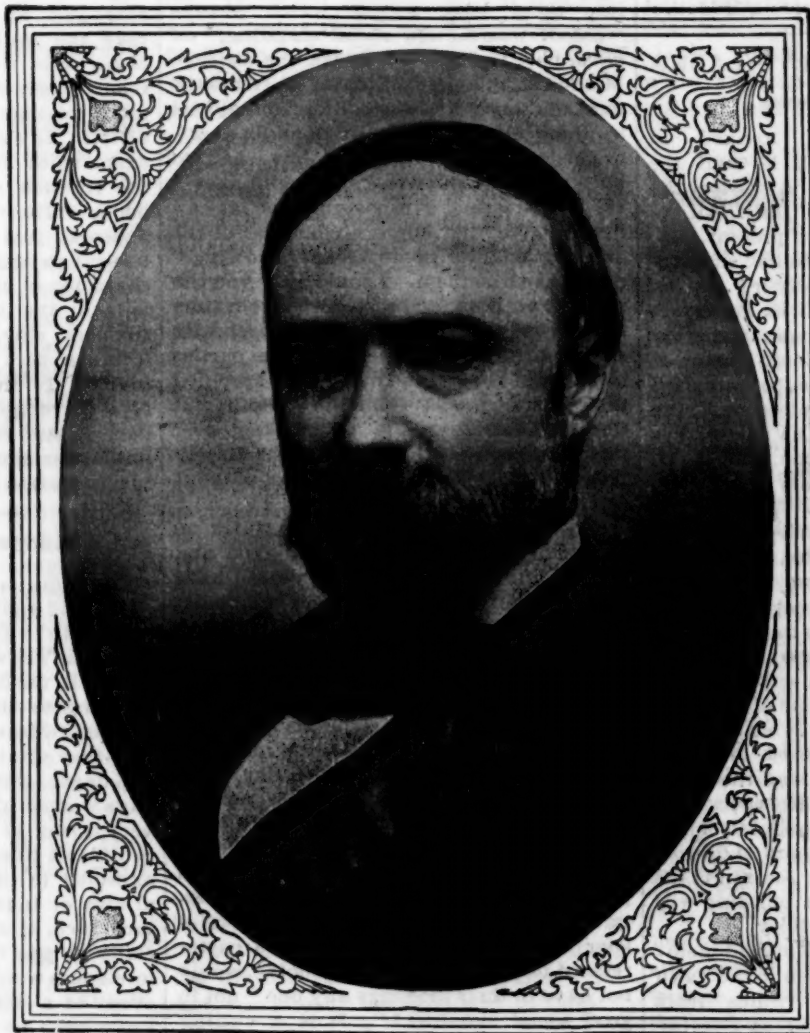


# Zion's Herald

WEDNESDAY, AUGUST 10, 1904



**SENATOR CHARLES W. FAIRBANKS**

Nominee of Republican Party for Vice-President

## THINGS THAT ABIDE

In the bitter waves of woe,  
Beaten and tossed about  
By the sullen winds that blow  
From the desolate shores of doubt,  
When the anchors that faith had cast  
Are dragging in the gale,  
I am quietly holding fast  
To the things that cannot fail.

I know that passion needs  
The leash of sober mind;  
I know that generous deeds  
Some sure reward will find;  
In the darkest night of the year,  
When the stars have all gone out,  
That courage is better than fear,  
That faith is truer than doubt.

And fierce though the fiends may fight,  
And long though the angels hide,  
I know that Truth and Right  
Have the universe on their side;  
And that somewhere beyond the stars  
Is a love that is better than fate,  
When the night unlocks her bars,  
I shall see Him, and I will wait.

— Washington Gladden.

## BISHOP HAMILTON IN ALASKA

REV. JOHN PARSONS.

BISHOP HAMILTON arrived in Juneau, Alaska, July 16, and the Alaska Mission held its first session the next day in the Odd Fellows' Hall. All the members of the Mission were present, consisting of Revs. John Parsons, superintendent and pastor at Skagway; F. A. La Violette, pastor at Juneau; L. H. Pederson, pastor at Douglas; J. A. Chapman, pastor at Ketchikan; J. Wesley Glenk, pastor at Dolomi; and G. M. Irwin, superannuated member Columbia River Conference, living at Juneau. Rev. F. A. La Violette was elected secretary of the Mission, Rev. L. H. Pederson, statistical secretary, and Rev. J. A. Chapman, treasurer. The reports indicated a marked advance in church property, number of members, and benevolences. All the pastors were returned to their charges for another year, and they went forth cheerfully to face the hardships and privations of a pioneer country.

On the last day of the meeting Bishop Hamilton laid the corner-stone of the new church just commenced in Juneau. Over four hundred people witnessed the ceremony, and a fine program was rendered. The church will cost about \$6,000, most of which is subscribed, and the lots for the church were bought by the Board of Church Extension at a cost of \$4,500. Juneau is the chief city of Alaska, and this building will be the best church in the territory.

During the session the Bishop and members of the Mission were taken to the Taku glacier, about twenty-five miles from Juneau. It is a river of solid ice pouring itself into Taku Inlet, and the water is full of floating icebergs. Silverbow Basin was visited also. It is in the mountains back of Juneau, where the first great gold strike was made. The roadway is along the face of a precipice, with the river hundreds of feet below. They were also entertained by Joseph McDonald, superintendent of the Treadwell gold mines, given a luncheon at the "Crow's Nest," and taken through the mines and stamp mills.

Bishop Hamilton visited Skagway after the session of the Mission, preached and lectured there, and went to the summit of the mountains, between Linn Canal and the Yukon, on the White Pass and Yukon railroad.

During the coming year work will be commenced at Seward, a new town in the Gulf of Alaska, and probably Fairbanks in

the Tanana country. The next session of the Mission will be held at Ketchikan. Though our work here was begun some years ago, this is the first Methodist Conference held in Alaska.

Skagway, Alaska.

## New England Denominational Conditions

A METHODIST MINISTER IN MAINE.

THE editorials on "Methodism in New England" in the HERALD are exceedingly interesting, with their striking comparisons with other bodies of New England Christians. Both Congregationalism and the Baptist Church had a big hold on the people of New England long before Methodism had a place here at all. Wealth has flowed down in family lines, with its natural social power, and clings to the church. Methodism has begun at the bottom of the social strata, and as soon as people are elevated to any degree of prosperity or social eminence by virtue of her spirituality, all the arts and wiles of these older churches are employed to draw them into these other bodies which possess "blood, wealth, and social standing," *ad nauseam*. If you were to ask the average Methodist minister of Maine to relate the methods of "sheep stealing" employed by these growing New England bodies—methods against which we have had to butt to hold our own—you would have a very interesting symposium not at all flattering to the religious character of the growing bodies. Some other "growing" bodies are like them. I could give you the name of an Episcopal rector who from time to time had "additions" to his church. He always printed the names of these parties in the local papers, and every time specified that this one was from the "Methodist Church," this from the "Free Baptists," this from some other body, etc. Rarely indeed did he have any addition without some denominational tag.

I was converted in a revival in which no less than six men were born of God and became ministers. For fifteen years I have been the only one left to the Methodist Church. The financial and social "arguments" that invade our membership so triumphantly and carry off much spoil, effectually won them over almost in a body to the Congregational ministry. I have known a lady to withdraw from membership in the Methodist Episcopal Church to join the Congregational Church because of the "wealth and social standing" pressure, at the same time asking the Methodist minister to pray for, call on, and win it possible to a better life a wayward sister-in-law on whom the Congregational minister whom she was seeking as a pastor refused to call because his "people" would not have in their meetings any one "not in good social standing!" It is a chilling process on a social basis. Methodism may rescue the perishing, and when the perishing stage of life is passed and the rescued ones amount to something, the Congregational scoop is set to take them in! After all, the whole thing is complimentary to Methodism. She pursues her Master's business, and gives God the glory.

## Reaction Even in Russia

RUSSIAN newspapers are now venturing with unprecedented freedom to discuss the advisability of creating a reasonable cabinet. M. Suvorin, editor of the *Novoe Vremya*, boldly points out the evils of the present system or want of system, declaring that the rivalry between the ministries is causing chaos in the public service, each pulling its own way, secure from

criticism under the cloak of personal irresponsibility, and significantly adding: "Peter the Great opened the window toward Europe. Now we need to open the door, and let what is best of Western progress enter." M. Suvorin also recalls the words of Alexander II.: "Reforms must come from above." If a greater ministerial responsibility were introduced in Russia, the office of president of the ministerial council, now occupied by M. Witte as a kind of a sinecure, would assume the greatest importance, and the president of the council would become the greatest man in the empire under the Czar. There are signs that even in reactionary Russia things slowly are moving on.

## Demoralizing Effect of War

THE special correspondent of *Leslie's Weekly*, writing from the seat of war in Harbin, Manchuria, declares that drunkenness and all forms of coarse sensuality are undoing the Russian army. Imbruted by drink, blinded by a bigoted and servile subjection to bureaucratic and despotic methods of administration, and enervated by vice, the officers themselves take the lead in courses of dissipation. Meanwhile they cherish a false sense of security, which is suggested as one of the fatal weaknesses of the present Russian régime. It seems difficult to get at the exact truth in regard to the condition of the Russian army. Senator Beveridge's book, "The Russian Advance," which appeared just before the outbreak of the present struggle, emphasizes the religious character of the soldier of the Czar, and tells of the hymns which the Cossack troopers sing, and the worship which forms a part of their daily life on the march. Is their religion only a violent type of religiosity, or has war, as usual, demoralized them, and brought the inevitable accompaniment, dissipation of the lowest sort, in its wake?

## Cooped Up in Tokyo

THE military representatives of England and the other Powers have been cooped up in Tokyo, much to their disgust, and not allowed to join the Japanese armies in the field. Day by day their hopes of going to the front have been disappointed. Meanwhile they have been told that they would be invited to start within ten days. But it has always been "ten days" since the last of March. This is very trying to the correspondents. But it is difficult to see just why Japan should be expected to invite the presence with her armies of inquisitive foreigners of a military turn, if she does not want to, especially as the Governments of those same foreigners would be quick enough, in the event of a war with Japan, to turn the knowledge so picked up to the disadvantage of the Japanese. The truth is, that all this military *attaché* business is thoroughly illogical. It would be best of all to abolish war altogether; but if war is to continue as an eventuality, it is ludicrous for one nation, under the name of international courtesy, to allow military representatives of other nations, whether in the field with maneuvering troops or at the nation's capital where military secrets are apt to leak out, facilities to acquire knowledge of inventions, armaments or movements which primarily concern that nation alone.

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### United States Labor Roll

THE official register of the Government shows that the United States is a very large employer of labor. During the year ending June 30 last the number of persons holding government positions and drawing pay from the national treasury, except those holding elective offices, was 271,188. These employees include those connected with the army and navy, with the diplomatic and consular services, and with the courts, as well as employees in the ordinary civil service of the various departments. Of this number some 134,000, or about one-half, obtained their appointments under competitive conditions. About 80,000 are excepted from the competitive examinations, being chiefly soldiers and sailors, and 50,000 more are outside of the classified service, being chiefly those holding appointments in the small post-offices. The direct appointments by the President number about 6,000, and the selection of suitable men for responsible positions at the rate of nearly twenty for each working day is not the least oppressive of the President's duties. More than 25,000 of the total number of employees are in the District of Columbia.

### British Licensing Bill

UNDER the Government Licensing Bill, which is provoking much discussion in England, liquor licenses will become a property right of which the licensee cannot be dispossessed by the courts without compensation, save in cases where the license is forfeitable for a violation of law. With respect to new licenses the Government has accepted an amendment declaring that the monopoly value of a license belongs to the Government, and that licenses may be sold to the highest bidder for a period of seven years. The bill is, perhaps, the most reactionary step proposed in England for a long time. For several hundred years licenses have been granted for one year, and magistrates have full authority to revoke them at their discretion. In the exercise of this right the English magistrates have imposed certain restraints

upon the trade not covered by the statutes, and have been able to enforce them, for the reason that they have the absolute power to refuse new licenses. As one of the English magistrates points out, the bill in question will deprive the license courts of the power to enforce desirable restrictions. The real object of the legislation seems to be to give to the liquor trade permanent interests in a monopoly which hitherto has belonged to the public. When old licenses are not renewed for the reason that there is no public need for them, the holders are to receive compensation, but it is likely that a hundredth part of the old licenses will not be canceled in a year. It is probable that the bill would never pass if an appeal were made to the country, and the charge is made that the measure is being forced through a moribund Parliament elected on other issues.

### Recent Excavations at Carthage

ONE of the most important architectural constructions of the Roman epoch has recently been found at Carthage by M. Gauckler, a well-known explorer. This is the theatre where Apuleius held his conferences — which is often mentioned by Tertullian and Augustine. The edifice appears to have been built at the beginning of the second century A. D., and was afterwards destroyed by the Vandals. It was often confounded with the Odeon, recently uncovered near by, and was supposed to have been entirely destroyed. The present excavations now elucidate this problem. The structure is preserved in a fairly complete state, buried under twenty-five feet of earth. Its dimensions are colossal. Before long it is hoped that statues and various ornaments analogous to those which were discovered in 1900 on the site of the Odeon may be found. A fine oval cameo representing the head of Pallas-Athene, bearing a helmet, has already been brought to light.

### Trade with Canada

THE imports from the United States into Canada for the eleven months ending May 31, 1904, according to the monthly report just issued by the Department of Trade and Commerce of Canada, were valued at \$129,795,000. During the corresponding eleven months of the previous year the imports amounted to \$118,587,000. During the last two years the exports from this country to Canada have advanced at the rate of a million dollars for each month of the year. In the export of wood and of manufactures of wood into Canada there was an increase of nearly two million dollars in the eleven months of this year as compared with the eleven months of the previous year.

American sales of butter, cheese and eggs increased by about 25 per cent., representing in value the sum of \$380,000. During the period under review America sold to Canada fish and fish products amounting in value to \$561,000. The Canadian sales in the United States for the period referred to footed up to \$61,109,000, against sales to the value of \$62,973,000 for the previous year, and \$61,165,000 for the eleven months ending May 31, 1902, thus indicating that while American trade is continually advancing, the sales of Canadian commodities in the United States under existing conditions appear to have reached their limit.

### Nurses in the Eastern War

THE present deplorable war in the Far East has developed a large amount of practical philanthropy among the women of both Russia and Japan, who with zeal and alacrity have volunteered for the work of nursing the sick and wounded. In peace time Russia has no medical corps existing as a unit by itself, but on mobilization the "medical units" are formed out of the different regimental or garrison hospitals — any extra medical personnel which is required being taken from the reserve. In the field the personnel of an infantry regiment, or "unit," for example, consist of three surgeons, thirty-two dressers, and several hospital orderlies, all noncombatants. To each infantry division furthermore there is attached a sanitary division, consisting of one divisional hospital and two mobile hospitals. Field dispensaries are also maintained. In all this work the Red Cross Society co-operates, and its nurses, many of them "sisters," have worked unceasingly night and day, doing everything possible to alleviate the pains of the poor sufferers. The war with Russia, too, has brought out all the dormant energies and latent heroism of the Japanese women. Ladies of rank have forgotten the etiquette and conventionality that usually hedges them in, and have taken the lead in all the leagues and associations that have sprung into being since the war began. Christians, Buddhists and Shintoists have heartily joined in the common cause of helpfulness. Many of the Japanese princesses are members of the Ladies' Nursing Association, a self-supporting auxiliary of the Red Cross, founded in Japan by the late Imperial Princess Komatsu. The duties which these Japanese society women have taken upon themselves are by no means light. The work to be done has all been mapped out in a business-like way, and while the women may volunteer for the branch of work most congenial to them, they are expected to toil hard and faithfully when at their tasks. The largest of the women's as-

sociations in Japan is the Ladies' Patriotic League, which was formed at the close of the late war, has for its special aim the care of the soldiers and their families, and now numbers 60,000 members. The Ladies' Educational Society of Tokyo has resolved for the period of the present war to extend its work to cover this same need. Many foreign ladies have joined the society. In many girls' schools in Japan the pupils are knitting socks for the sailors, and making caps for the soldiers. At a school of the Presbyterian Board the students have undertaken to furnish 10,000 "comfort bags" for the combatants—including in the contents of the bags such things as towels, tablets of chocolate, packages of court-plaster, and little Testaments. According to an estimate apparently reliable, the killed and wounded in the Japanese Army and Navy since the beginning of the war number between 7,000 and 8,000. Temporary buildings for the accommodation of 1,200 men are being erected by the Red Cross at Tokyo.

#### Humanization of War

THE five-year period during which the Powers participating in The Hague Conference agreed not to launch projectiles and explosives from balloons expired last week. Aerial navies may now, so far as international law has anything to say to the contrary, legally grapple in the astral blue. Russia and Japan are now at liberty to drop death from the skies on their adversaries. There is no evidence, however, that either belligerent is prepared to utilize balloons for such destructive purposes. The trend of public opinion at present is in favor of limiting rather than of extending the scope of destructive agencies, although a difference of opinion exists as to whether peace is best promoted by lessening or aggravating the horrors of war. At The Hague Conference the plenipotentiaries present manifested great suspicion one of the other with respect to the proposals to humanize war. It is probable that the public opinion of the world will have its way in insisting that injury in war shall be strictly limited to actual combatants.

#### British Camp before Lhasa

THE British expedition under Colonel Younghusband is now encamped a mile from the sacred mountain of Potala, on which is situated the palace of the Dalai Lama at Lhasa, and in the immediate vicinity of the Dalai Lama's private gardens. The Dalai Lama has fled to a monastery eighteen miles distant, where he has shut himself up in strict seclusion, refusing to see even the highest state officers, and declaring that he will remain secluded for three years. Colonel Younghusband, however, has received a ceremonial visit from the Amban, who has promised to assist in arriving at a settlement, and who has made gifts of food to the British troops. The appearance of the city of Lhasa shows the descriptions of explorers to be very accurate. The surroundings are fertile, and the whole locality gives evidences of great prosperity. A Tibetan force numbering about 4,000 men retreated before the British column, but no disorder occurred, the natives viewing the British invaders

with insatiate curiosity. The first bird's-eye view of Lhasa obtained by a traveler in summer time, with its vision of towering architecture and exquisite foliage, is said to be a magnificent surprise.

#### Diplomatic Relations with Turkey

DIPLOMATIC relations between the United States and Turkey have been severely strained this past week, owing to the unsatisfactory attitude of the Sultan with respect to the demands of this country that American professional men in Turkey, such as doctors, dentists and others, shall be given the same privileges as are now enjoyed by European practitioners, and that missionaries shall be confirmed in the possession of rights which have been frequently disregarded by the Turks. After a delay of two years, Minister Leishman has succeeded in obtaining a personal interview with the Sultan, but to little purpose, and the State Department at Washington has not taken any pains to conceal its displeasure at this fruitless outcome of the negotiations. Turkey is the synonym of everlasting procrastination and infinite finesse, and will yield only and so far as it is pressed by a show of force. The European squadron under Rear-Admiral Jewell, consisting of the flagship "Olympia" and the protected cruisers "Baltimore" and "Cleveland," has been ordered to Smyrna, as a mark of the strong displeasure of the United States at the dilatory methods of the Porte. Minister Leishman has been instructed to inform the Sultan that he must promptly consider all and acquiesce in some of the American demands under penalty of a seizure of a Turkish port. Rear-Admiral Barker, commanding the battleship squadron now in the neighborhood of Gibraltar, has been ordered to hold his ships in readiness to proceed to reinforce the cruiser squadron should occasion demand. The American contentions include the demand that American educational establishments in Turkey shall be allowed to expand; the request that the U. S. Minister to Turkey shall have the right of direct access to the Sultan; and the enjoyment of the same rights as Europeans now possess by naturalized Armenians or others who were formerly subjects of the Sultan. Minister Leishman is to be again received in conference by the Sultan this week.

#### War in the Far East

PORT ARTHUR has not yet fallen, although reports to that effect have been frequently repeated; but the Japanese have followed up their spirited attacks of July 26, 27 and 28, during which they lost heavily, with a fierce land battle before the Russian stronghold on August 5, when, according to the Russians, the besiegers were repulsed with a loss of 10,000 men killed, the Russians losing about 1,000 men. The Russian fleet is said to have assisted in the defence by bombarding the Japanese flank. Lieutenant-General Stoessel was personally in command of the defenders. The Japanese have captured commanding positions north and northeast of Port Arthur at a distance of less than 3,000 yards from the main line of Russian defences. The

Japanese troops are now advancing on Mukden. It is probable that they will make a simultaneous attack on Mukden and Liao-Yang. General Kuropatkin has saved his endangered army from disaster, but has injured his morale by abandoning a large extent of territory without striking a blow. The Russians have been continually outflanked and forced to retreat. Meanwhile the Japanese have had time to perfect their formations, bring up supplies, and make ready for a great assault on the powerful positions girding Liao-Yang—an impending engagement which for the time eclipses interest in the siege of Port Arthur. The fate of that fortress is not likely immediately to influence the destinies of the campaign, while the loss of Liao-Yang, with its vast accumulation of stores, would be almost fatal to Russian control of Manchuria. Dissatisfaction with General Kuropatkin's policy of cautious retreat is felt in Russia, but it is probable that he is greatly outnumbered, and it is difficult to see what else he could do in accordance with the principles of ordinary military prudence.

#### FACTS WORTH NOTING

—The rather singular fact is stated that the present war has produced the first heading containing more than a single line ever published in a Russian newspaper. The most important news has previously not been so honored. The death of Queen Victoria was even announced without any heading.

—The large demands of the canning factories are increasing the consumption of tin in this country. The tin market is controlled almost entirely by speculative influences. The United States consumes one-half the tin in the world. The fruit crops this year have been large, and the supply of cereals for canning will also be heavy. These influences have caused increased activity at the canning factories.

—The British House of Commons has voted a large subvention which it is proposed to give to the Cunard Company for the purpose of enabling that corporation to build two huge transatlantic steamers which for speed will surpass any of their rivals. This action on the part of the British Government was due to a fear, perhaps exaggerated, lest the transatlantic commerce of England should pass into the hands of Americans, and more particularly of the great combination headed by J. Pierpont Morgan.

—The fifth annual session of the National Negro Business League will be held under the presidency of Booker T. Washington, August 31, at Indianapolis, Ind., and will continue in session three days. The speech-making and debates will be confined to men and women who have actually succeeded in business, example being considered more important than theoretical discussion not reinforced by tangible achievement. These meetings of the National Negro Business League have proved very helpful to the colored people, inspiring hope and confidence, and affording an opportunity of exhibiting to the world marked examples of negro thrift and accomplishment.

—While Minister Leishman at Constantinople is seeking to secure from the Sultan of Turkey certain rights for American citizens resident in Turkey, Mr. Powell, the American Minister to Hayti, is rather curiously engaged, at the request of the Turkish Government, in protecting



with some difficulty, Turkish subjects in Port-au-Prince and in the rest of the Haytian Republic. The majority of the Syrians and Armenians now in the West Indies have not renounced their Turkish nationality. The feeling of the Haytians is directed chiefly against the Syrians, inasmuch as they, by their superior business methods and sagacity, have gradually driven the natives out of business.

### A NOTABLE MOVEMENT IN ENGLAND

FOR some years a movement in the Church of England has been gaining adherents and strength in the direction of according to the laity a share in the government of that body. As is well known, that communion is governed by the clergy exclusively, although in regard to changes in the church government which might affect the temporal or legal position of the body or its members, the Parliament is supreme. But the laity have no place at all in the two convocations which are, next to the Houses of Parliament, the supreme governing power of the church.

In 1886 a "House of Laymen" was organized for the province of Canterbury, and in 1892 a similar House was formed for the province of York, made up in each case of about a hundred lay representatives of the various dioceses, including ten nominated by the Primate. These Houses of Laymen are bound to refrain from discussing matters of doctrine, and they have no legislative power whatever, their organization being a voluntary one. In the sessions of these two Houses of Laymen, as well as in recent meetings of the Anglican Church Congress, one of the critical and insuppressible questions has been the "Relation of the Laity to the Government of the Church." Distinguished scholars have urged that the position of laymen in the Anglican body is radically different, so far as any participation in the functions and authority of the church is concerned, from that occupied by laymen in the first four centuries. The late Archbishop of Canterbury, Dr. Temple, three years ago in one of these meetings, accounted for the exclusive clerical power in the church by declaring that it came about because the laity themselves wanted to escape any trouble in the matter. It is important to note that even the most conservative of the sacerdotalists in the church have been slow to urge their convictions that the clergy are set, by divine authority, to rule the church. It is evident that the divine authority of the King and the divine authority of the clergy are two prerogatives which have had in recent centuries some of the underpinning knocked away from beneath them.

In spite, however, of clerical opposition, and in part by means of strong clerical assistance, the movement looking toward Parliamentary action providing for legal participation in the government of the church on the part of the laity is going on, and in the not distant future it is expected that the convocations of Canterbury and York will ask the British Parliament to begin legislation providing for such participation.

Meanwhile — and this is the point now to be noted, and to understand which

this preliminary note has seemed necessary — the inevitable woman question has come up for consideration. The very same data and arguments which have been uppermost in our own denomination ever since the year 1888 — and which reached their final decision in 1900 when our new constitution was adopted, assigning to the women of the church their legal status on an exact equality in certain respects with men, and granting by implication a place in the chief legislative and judicial body of the church — are now attracting the attention of the best minds in the Anglican body. At a recent meeting of the Representative Church Council, held to discuss and further "the laymen's movement," the motion was made — phrased in the tentative and prudent fashion which Englishmen often affect — that "the initial franchise of electors should not wholly exclude women."

This proposition brought out a strong debate. The Bishop of Worcester seconded the motion, and urged that, as women have a large share in the vigorous and active life of the church of today, it would be unjust and cruel to keep them in their present status, when the law was to be changed granting to the laity a larger part in the government of ecclesiastical affairs. The Bishop of Salisbury argued against Paul's teaching in regard to women as applicable to the church of today, avowing his belief that as woman's position has so radically changed since apostolic times, we have no longer the right to refuse her the franchise and a proper position in relation to the government of the church on the ground that it is forbidden by apostolic teaching.

Others, lay and clerical, advocated with earnestness the right of women, in view of their gifts, their Christian activity, their influence, their numbers, and their devotion, to participate in some way in the government of the church. No one attempted to define exactly what the place of woman should be in the renovated church organization which is projected, but nearly all were in favor of some kind of legal recognition to be accorded to the women of the Anglican body.

But one dissenting voice was heard — from Lord Hugh Cecil, son of the Marquis of Salisbury — who wanted to hear no democratic theories exploited in connection with the church. Such theories, in his view, were foreign to the whole conception of the church. It would be difficult, perhaps, for that "son of his father," accustomed to the traditions and the atmosphere of ruleship (he served as private secretary to his father when the latter was Prime Minister), to adapt himself to any other view than that which by heredity belongs to the aristocracy of England. His words did not carry much weight, however, and when the vote was taken the motion was carried by a large majority. Accordingly, the record stands — as registered by representatives of the Bishops, the clergy, and the laity in council assembled — in favor of giving to women some share in the new franchise and official status to be granted to the laity of the Church of England.

It took us some time in our laud to reach a similar conclusion and decision.

When we recall what a fight had to be made for the rights of women in our own denomination, and what outlandish arguments, biblical and of other sorts, were made against granting them admission to the Lay Electoral or General Conferences, we marvel that the revolution in conservative England has made such sudden progress. The further stages of this remarkable movement will be duly noted as they may develop.

### SOMETHING SPECIFIC

REV. J. P. BRUSHINGHAM, D. D.

THE local Commission upon Aggressive Evangelism planned for a "Preachers' Hour," which was an innovation at the Desplaines Camp-meeting in the vicinity of Chicago. The interest was intense from the beginning. The attendance during this special hour increased from 40 to 90. The highest number was present on Saturday, July 30, when Bishop McDowell made a heart-to-heart talk to the brethren. The presiding elders of the three Chicago districts devoted themselves most earnestly to the entire camp-meeting program, which was unusually spiritual and successful in results; moreover, the presiding elders planned systematically and definitely for the "Preachers' Hour." I am sure the results of that specific series of services will be manifest in an abundant harvest during the year to come.

The American sailors were none the less patriotic, but much more effective during the war with Spain, because they had become skilled marksmen, under the careful discipline of President Roosevelt, at that time Assistant Secretary of the United States Navy. The Japanese Army needs the specific preparation as well as a great love for country, to meet a powerful enemy. It is possible to have camp-meetings, "annual revivals," and various religious services that "run in ruts" and are more or less perfunctory. Even then such assemblies do a vast amount of unrecorded good in a general way. There is nothing stereotyped about the work of Rev. C. B. Taylor, of the Bloomington District, Illinois Conference, who for several seasons has had co-operative revival meetings all over his district, definitely planned by interchange of pastoral assistance among the ministers themselves. The result has been a reported list of 3,000 conversions, together with a net gain of 30 per cent. in the membership during Dr. Taylor's nearly six years of service upon the district.

A young minister from Oklahoma called upon Rev. Dr. C. R. Carlos, presiding elder of St. Louis District, for any kind of an appointment. He was told that there was nothing open, except the possibility to begin work in certain neglected parts of the city. "If I can find a house for my family," said this man of great faith, "I will begin preaching yonder among that unchurched cluster of laboring folk." A tent was furnished by Dr. Carlos, and set up. Six weeks from that date (seven weeks from this present writing) he had gathered by house-to-house visitation during the day, as well as by effective preaching nights and Sundays, a Sunday-school of one hundred, with a membership of sixty for the new church. He is now negotiating for an abandoned Presbyterian church, which he will move into the midst of his parish. After necessary repairs and refurnishing, he will be comfortably housed, at a very small expense. That kind of work will succeed in any resident, English-speaking district, in any city under the sun.

Chicago, Ill.



## METHODISM IN NEW ENGLAND

### III

#### What Can Be Done?

WE showed, two weeks ago, that New England Methodism is not quite as flourishing now as it has been at some previous periods. At least, it is not gaining in the number of its communicants. It is also true, we might add, that in the last ten years it has fallen off, on the whole (taking the six Conferences), \$8,429 in the matter of ministerial support. Both the New England and the New England Southern Conferences are giving, each of them, about \$10,000 less to pastors, Bishops and presiding elders than they were in 1894; while the four northern Conferences are giving together \$11,000 more. There has been, also, a falling off of nearly \$7,000 in the contributions to the Missionary Society, the donations in 1893 being \$67,897, and in 1903 \$61,026, according to the Annual Report, the *pro rata* gifts per member dropping from 53½ to 49. The value of the churches, it is true, increased from \$7,657,156 in 1890 to \$9,468,672 in 1894 — a gain of \$1,788,516; but the items of gain, on the whole, do not counterbalance those of loss.

We showed last week that there was a large justification for this state of things in the amazing transformation which has been steadily taking place for some time past in the character of the population of New England, so that from being a Protestant and native American section it is rapidly turning into one where Roman Catholics and the foreign-born numerically predominate. It is possible, however, to take too pessimistic a view of this change. It ought to be said that the foreigners' children (who are technically reckoned as foreign themselves), especially when born in this country and well educated in our public schools, are pretty thoroughly American, speaking English and accepting American ideas with great enthusiasm. They are universally ambitious to get on, and it is because of this ambition, prompting them to the highest accessible training, that they are in some instances ousting the natives. It is clear that throughout the country assimilation is keeping ahead of immigration. The last census showed that the number of newspapers printed in foreign languages had relatively, and the number printed in English had greatly, increased; it also showed that the percentage of our population born abroad had decidedly decreased. It may be successfully claimed that New England ideas and institutions are conquering the multitudes who are being absorbed into our body politic, and will permanently hold their own; that there is no real deterioration to be perceived as yet or likely to be in the future, either in educational, social, political or moral conditions; that the guiding principles of the fathers are still in control; that the old stock still holds the reins; that Boston is one of the best-governed large cities on the continent; and Massachusetts is a banner State in all that pertains to highest civilization.

We hold these things to be true and easily susceptible of proof, and they need to be said in this connection lest a wrong

impression go abroad. New England is still a most delightful place in which to live, with lovely country towns, which are being beautified more and more by the wealth of the cities, and brought more and more by the ubiquitous trolley lines into vital touch with the centres; there is an increasing abundance of elegant park systems, improved communications, scientifically constructed state roads, public libraries everywhere, public bath-houses, most enlightened laws. And the Divine ordering which has sent so many from other shores to share with us these great advantages is scarcely a thing to be in all respects regretted. That we have here "a land sought out" is by no means to be wondered at, and if we, who have been here previously, do our full duty by the new comers who have fled to us for refuge from the militarism of Europe, treat them sympathetically, appreciate our opportunity, and meet them in the spirit of the Master, with confidence in their capacity for improvement and their desire to do right, the future of New England will be no less bright than its past.

What part will Methodism have in it? An important part, unquestionably. How important will depend on a number of things. We have indicated our belief that one reason why Methodism has fallen a little behind her neighbors in the rate of progress is that she has not been permitted to handle so much money. Those others have had the further advantage that, being here from the beginning, they had deeper roots in the soil and a larger number of the old established families, while Methodism, gaining its accessions very considerably among the masses of the working-people, finds itself at a greater disadvantage from the alteration in the nationality of those masses. That which might be called our natural constituency — those who were especially waiting for our peculiar message — has gone, or diminished, and we have not so far become quite adjusted to the change. Our message, also, is no longer so distinctive as once it was, so different from that given by other churches. They have accepted and adopted not only our doctrines, but our usages and methods and customs in a very large degree, thus cutting the ground from under our feet to some extent. Calvinism is no longer preached. A free, full, and present salvation is declared from other pulpits almost or quite as clearly as from our own. On all these accounts it might naturally be expected that our previous large accessions would be checked.

Still, again, revivals in the past have been the recourse and the glory of Methodist churches more than of any others. Our converts have been mostly gathered in seasons of special awakening. But these seasons have been markedly fewer everywhere in recent years. The old-fashioned revival is now rare indeed, and may almost be said — though we say it with profound regret — to have passed away. It is clearly evident that the old methods have no longer their past effectiveness. It has become well-nigh impossible to secure the attendance of the unconverted at revival services or at our camp-meetings. There is an amazing indifference and lack of conviction of sin, or any sense of accountability to God, on

the part of the masses of the people. In the industrial strife which has become so general and acute, it is painfully true, as we have before shown, that the laboring man has to a large degree lost confidence in all churches, and has been led to believe that they are on the side of wealth and organized capital and no longer helpers of the toilers. To what extent the Methodist Episcopal Church is responsible for this impression among the industrial class, is not clear; but that our church, which has been known as the "church of the people," suffers most because of this situation, is unquestionable. Evangelists, even men of the highest reputation for ability, zeal and unselfish purpose, no longer appeal to the people at large. No less distinguished an evangelist than D. L. Moody, in his latest efforts in Boston and in other parts of New England, confessed, with great sorrow, that he could no longer find encouraging responsiveness to his revival efforts. Rev. Thomas Harrison and others who are still at work acknowledge that they no longer meet the same results that they did twenty years ago. And Methodists, more than others, have suffered on this account.

What can be done to check this drift and loss? We are confident that something effective will be done. We have been constrained, in these editorials, to lay the problem upon the hearts of our people, and we trust it will remain there. We are especially anxious not to produce a feeling of discouragement and pessimism. We do not claim to be wise above others who have given the problem equally prayerful and anxious study. We make no suggestions looking toward specific or radical changes; but we do expect something better, more persuasive and convincing in preaching, especially in manifesting the mind and spirit of Christ. In some way our ministers are to incarnate in the pulpit, on the street, in the work-shop, and especially in the homes of our people, the spirit and constraint of the risen Christ. It is just as true today as it always has been, and always will be: "And I, if I be lifted up, will draw all men unto Me." A living, saving, loving, sacrificing Christ, held up before men, is just as unconquerable today as when the "common people heard Him gladly" in Jerusalem. We have had talk enough for the present about Biblical criticism, higher criticism, and, indeed, all criticism and modification of the Bible. This discussion and agitation must take place though offences come; but that epoch is past among us, and reconstruction about the personal Christ has begun. "Back to Christ" is our most urgent word. Learn anew of Him until the passion to be like Him, and to preach Him, and to bring the multitude to Him, possesses His followers. Then new power, some new methods, and fruitful results, will follow. Nothing less than the Christianity of Christ, the very spirit of the Master, will be found adequate to meet our exigency. We do not mean by this that the preachers are not, for the most part, delivering the Gospel message clearly and strongly, and that the laity are not faithful to their trust, abundant in gifts, and earnestly supporting the means of grace. We refuse to be-



lieve that there has been any particular falling off, any noticeable increase of worldliness. We make no charges of this sort. But we do say that, owing to the changed conditions which we have mentioned, a mere retention of old time zeal, even if it be retained, is not enough. There must be a great accession of zeal like unto Christ if these new difficulties are to be surmounted. A piety that will conquer Romanism, and achieve revivals in spite of the modern disinclination to that style of thing, and open pocket-books wide enough to pour out the funds we desperately need, must be of a very intense description. Jesus must be followed very closely, the Holy Spirit must be possessed very completely, selfishness must be crucified in a way by no means common, or very little, under the present depressing circumstances, will be accomplished.

If a higher type of Christianity can be made to become general, all will be well. But it must be as much better than the usual sort as that of early Methodism was better than the kind customary in that day. With such a position taken, we see no reason why the triumphs of early Methodism might not now be repeated. In this connection we urgently advise that the recommendations of the Commission of Aggressive Evangelism, instituted by the recent General Conference, be given earnest heed.

### A Bishop's Blunder

IF a man desires the office of a bishop he desires a good work, and he is presumably a good man; but he is not on that account an infallible man, and, as a matter of fact, the list of episcopal blunders in the past is by no means a short one. The latest mistake of this kind, of a very serious nature, has been committed by Bishop Henry C. Potter, of the Protestant Episcopal Diocese of New York, who, on Aug. 2, made the principal address at the formal opening of a tavern, known as the "Subway Saloon," at the corner of Mulberry and Bleecker Sts., Manhattan, projected by an ex-newspaper man, Joseph Johnson, Jr., and professedly "an experiment for the purpose of lessening the evils of intemperance." The idea of this saloon was suggested by the policy inaugurated by Earl Grey in England, who has built up the Central Public House Trust, which aims to reduce the evils of intemperance by taking over all public licenses which are thrown on the market, and converting dramshops into establishments as compatible as possible with good morals. In his address at the opening of the Subway Tavern (which consists of a soda-water salesroom, and back of that a bar where supposedly excellent "private stock" drinks of all kinds are sold at ten cents a glass) Bishop Potter declared that the temperance question "is as far from solution now as it was twenty years ago, with the addition that false methods have bred a large amount of hypocrisy;" affirmed that the welfare of the multitude of men who toil must be considered; and asserted that if the saloon is put under the ban it is made "one of the most tragic or comic failures in history." In closing his address the Bishop said that the opening of the Subway Tavern is "in many respects the greatest social movement New York has ever known." "Men who are absent from here today," he said, "must take this movement into account if they would save the Republic. It cannot

be saved by theories alone, but by putting great ideals into the home."

Bishop Potter is no doubt entirely sincere in holding the views he does, but we believe, also, that he is utterly mistaken. A good deal is made of the fact that only the purest drinks will be sold in the saloon, and that the appeal to private gain is removed from the ownership. This is much as though it were attempted to put out fire by introducing an improved kind of matches, or by cheapening the price of the same. Strong drink, pure or impure, is potential poison, and even it — which may be the Bishop's position — it is no sin *per se* to drink a little beer or light wine, experience has proved over and over again that the individuals who, having tasted the first cup, can stop with the first cup, are very few indeed. It is relatively of little importance that a few confirmed toppers should be able to obtain a better grade of liquor for ten cents, compared with the awful social losses sure to result from the putting in the way of those now temperate the temptations to the formation of drink habits which the Subway Tavern will attractively furnish. There is in the drink habit such a cumulative power of appeal to the drinker as to make it perilous in the extreme for society to open any more saloons, or in any way temporize with the traffic. The only safety lies in abolishing saloons altogether.

The Subway Tavern will doubtless prove as a temperance measure a dismal failure. Meanwhile a great occasion has been afforded for the adversary of souls to rejoice, and for the skeptical critics of the churches to blaspheme. Bishop Potter is a worthy man who has made a most egregious blunder. It will be long before the consequences of his sad mistake will cease to be observable in Manhattan — and in many parts of America besides, wherever the news of this "greatest social movement" shall be carried by a sensation-loving press.

### Nominee for Vice-President of Republican Party

CHARLES WARREN FAIRBANKS, senior U. S. Senator from Indiana, and nominee for Vice-President of the Republican Party, was born in a log cabin near Unionville Centre, O., May 11, 1852. Here he spent his boyhood and youth, working on the farm and attending the country schools. At the age of fifteen, he started to college — the Ohio Wesleyan University, at Delaware, O., from which he was graduated. His college career was not strikingly brilliant in scholarship, but he was known as a "good student." A former classmate of his gives this picture of him: "A typical country lad, six feet tall, very slim, a little awkward in his movements, slow of speech, serious-minded, and seldom given to college pranks." He studied law, and practiced for many years in Indianapolis. He married Miss Cornelia Cole, daughter of Judge Cole, of Marysville, Ohio, who had been associated with him on the college paper at Ohio Wesleyan. His family consists of the following children: Adelaide, wife of Ensign John W. Timmons, of the U. S. S. "Kearsarge;" Warren C., secretary and treasurer and a director of the Oliver Typewriter Works in Chicago; Frederick C., a graduate of Princeton University, class of 1903, now a student at Columbian University Law School, Washington, D. C.; Richard, in the junior year at Yale College; and Robert, a student at Phillips Academy, Andover, preparing for Princeton. Senator Fairbanks' mother is living, and spends her winters with the Senator's family in Washington. Both Senator and Mrs. Fairbanks

retain a lively interest in their alma mater. The Senator is a trustee of Ohio Wesleyan University, and his eldest son and only daughter are among its graduates. Senator and Mrs. Fairbanks are members of the Meridian Street Methodist Episcopal Church of Indianapolis, he being a member of the official board.

On Wednesday of last week he was formally notified of his nomination for Vice-President of the United States by the Republican National Convention. The notification address was made by Elihu Root, former Secretary of War. The exercises were held on the wide veranda of Senator Fairbanks' beautiful home in Indianapolis, in the presence of members of the notification committee, consisting of one member from each State and Territory, the Governor and other State officers of Indiana, the Republican candidates for State offices, the Indiana Republican congressional delegation, Indiana delegates and alternates to the national convention, the State central committee, and the Republican Editorial Association. All these had been especially invited. On the lawn were several thousand friends, neighbors, and political supporters of the Senator, and 1,000 members of the Marion Club, who acted as escorts for the distinguished visitors.

The house was elaborately decorated, and on one side of the lawn two large tents were topped by waving banners. Senator Fairbanks closed his rather brief address of acceptance with these significant words:

"The laws have been enforced fearlessly and impartially. The treasury has been adequately supplied with revenue, and the financial credit of the Government was never better. Our foreign trade balance continues to increase our national wealth. We have adopted an irrigation policy which will build homes in the arid regions of the West. The Panama Canal, the hope of centuries, is in course of construction under the sole protection of the American flag. We have peace and great prosperity at home, and are upon terms of good neighborhood to the entire world. The conditions constitute the strongest possible assurance for the future."

### France and the Vatican

THE break between the French Government and the Vatican is now well-nigh complete. Although the Concordat cannot be formally denounced without the consent of the French Parliament, its provisions have been rendered largely inoperative by the dead-lock which was precipitated by the undiplomatic diplomacy of Cardinal del Val and rendered the tighter by the orders issued from Rome directing the removal of the Bishops of Dijon and Laval. The contention of the French Government is that the Vatican violated the Concordat by communicating directly to the Bishops the decree of the Holy Office instead of sending the orders through the French Government. On the other hand, the Vatican authorities hold that the Concordat has not been violated, as none of the articles of that famous treaty, concluded in 1801 between Pius VII. and Napoleon, forbids direct communication between the Vatican and the French prelates and clergy. Talleyrand, the "unfrosted bishop of Autun," added to the Concordat, however, the so-called "organic articles," which were supposed to be interpretative of the Concordat, but which were never recognized by the Papacy, and which forbade such direct communication between Rome and its clergy in France. It is asserted that the Bishops referred to have been removed for reasons purely ecclesiastical — the Bishop of Dijon because he is a Free Mason, and the Bishop of Laval by reason of his supposed heretical teachings; the jealous Sul-



picians and Jesuits bringing the charges (What a commentary this is on the boasted "unity" of Rome!); but the common people in France will persist in believing that politics has something to do with the removals. In any case the Concordat seems now out of date, having lasted one hundred and three years.

The Roman Church has been a party to many Concordats, but is not likely to be engaged in making many such arrangements in the future. Pope Pius X., who is not a political opportunist as was Leo XIII., and is both gentle and obstinate, takes a stiff stand in defence of the contention that he has a right to distinguish between his political jurisdiction in France, which he admits is subject to confirmation by the State, and his spiritual jurisdiction, which he maintains is free and absolute. At the same time the French Government, which pays the stipends of the clergy, refuses to allow anybody else but itself to be the judge of its clerical appointments. There is reason to think that the present Pope prefers the undisguised hostility of the State to the bondage of its subsidies. The present anomalous independence of the Gallican Church is very distasteful to Pius X., who possibly hopes to see a free church flourish in France as it has flourished in America. The abolition of the Concordat would completely revolutionize the relations of the civil government in France, not only towards the Roman Catholics, but also towards all religions, since all French Governments for the last century have subsidized the various recognized communions. The assistance being based on the numerical strength of the communions, the Catholics have received about \$8,000,000 a year, or practically nine-tenths of the grant. The Concordat has had a political convenience, appreciated by every administration, radical as well as conservative, up to the present time. If it is abolished, great potentialities of agitation will be introduced into the sphere of politics.

### PERSONALS

— Bishop D. A. Goodsell, resident Bishop for New England, has selected Brookline as his place of residence, and will come from his summer home at Short Beach, Conn., the first of October.

— Rev. T. W. Bishop, Mr. J. O. Bishop, and Miss J. Bishop, have taken the Charity Norton house at Edgartown for the season.

— Rev. Dr. George P. Eckman, pastor of St. Paul's Church, New York city, is spending all of August and part of September at Little Diamond Island, Casco Bay, Me.

— Dr. John C. Ferguson, secretary of the Chinese Imperial Railway administration, has been visiting his brother, Dr. W. P. Ferguson, pastor of Boyle Heights, Los Angeles, Cal.

— John J. Tigert, Jr., of Nashville, Tenn., has passed with honor the examinations for eligibility to the Cecil Rhodes scholarship foundation at Oxford University. He is the son of Dr. Tigert, book editor of the Methodist Episcopal Church, South.

— Bishop Thoburn, according to the latest reports, is able to walk, though with considerable pain, some eighty steps without crutches. He is still in the hospital in Portland, Ore., but is expected this month in Cincinnati, where he will visit his relatives.

— The value of the estate of the late Mayor Samuel M. Jones — "Golden Rule" Jones — of Toledo is roughly estimated by

his son, Percy Jones, in probate court, at \$346,000, of which \$325,000 is personal property and \$21,000 real estate. The mayor left no will.

— We regret that later reports from Dr. S. F. Upham are not so favorable. His condition is very critical.

— Bishop Robinson of India was at the camp meeting at Yarmouth for several days, and his preaching and presence were greatly enjoyed.

— Judge Alton B. Parker, Democratic candidate for President, on Aug. 5, resigned his office as chief judge of the court of appeals of the State of New York.

— Prof. L. T. Townsend and Mrs. Townsend, with their son-in-law, Mr. Clifford Cobb, of Waltham, and finally are occupying their handsome cottage — "Bide-a-Wee" — on the bluffs at Edgartown, Martha's Vineyard.

— Rev. Franklin Ohlinger, ministerial delegate to the recent General Conference from Foochow Conference, has taken up his residence at Harvard Terrace, Toledo, O. This will be his post-office address during his stay in the United States.

— Mrs. Evelyn P. Marsh and her two children, of Foochow, China, arrived at Vancouver, Wednesday, Aug. 3. Mrs. Marsh is the widow of Prof. Ben H. Marsh, of the Anglo-Chinese College, who died at Foochow, June 18. She will make her home at 1331 Sherman Ave., Evanston, Ill.

— Prof. Karl P. Harrington called at this office on his return from Evanston, where he and his editorial colleagues have completed the last work on the new Hymnal. The copy will be placed in the hands of Gilson & Co., publishers, this city, for the preparation of the plates. It is expected that the book will be ready for the Christmas sales.

— At Yarmouth, Maine, Aug. 3, Capt. Levi Marston passed away, aged 88 years. Captain Marston has been a very active and influential member of the Elm St. Methodist Episcopal Church. His funeral was held at 2 P. M. Friday. The pastor, Rev. A. K. Bryant, officiated, assisted by Revs. Robert Lawton and C. A. Brooks. A fitting obituary will appear later.

— The *California Christian Advocate* says in its last issue: "Rev. R. L. Bruce, of Redlands, Southern California Conference, has been unanimously invited to return for another year. Mr. Bruce has done a remarkably successful work at Redlands. A fine new church has been built." Dr. Bruce was formerly a member of the Vermont Conference.

— M. Combes, the French Premier, is a physician by profession. Occasionally his services are sought by his old townspeople, and he says that he experiences more satisfaction in relieving their pain than in winning a political victory. His chief recreation when in Paris is said to be the study of foreign languages. M. Combes is very fond of cycling.

— Jacob H. Studer, who died in New York, Aug. 1, was president of the Natural Science Association of America, and a member of the American Ornithologists' Union, and was identified with many other interests of outdoor life and nature study. Mr. Studer had been a writer since 1870. Among his publications were, "The Birds of North America," and "Ornithology; or, The Science of Birds."

— Prof. Frederick Starr, head of the department of anthropology at the University of Chicago, will leave next spring for a long stay in the Orient. He is in quest of a mysterious white race which is said to

live in the mountains of Northern China. Prof. Starr may settle permanently in China, for he says that it will within three years occupy the centre of the world's arena as regards commerce. China, according to the enthusiastic Professor, is "the coming nation."

— Among the callers on President Roosevelt last week was Rev. Dr. Ferdinand C. Iglehart, pastor of St. Paul's Methodist Episcopal Church, Peekskill, N. Y. Dr. Iglehart was interested in reform work in New York city when Mr. Roosevelt was police commissioner, and they became warm friends.

— Rev. and Mrs. William A. Main, of Yenping, Foochow Conference, China, arrived in New York city by steamer "Kaiser Wilhelm II," Tuesday, Aug. 2, en route to Magnolia, Iowa, where they will spend their furlough. Mr. and Mrs. Main were appointed missionaries of the Methodist Episcopal Church in the spring of 1896, and started for the field Sept. 27 of the same year. Mr. Main has been a teacher in the Schell-Cooper Academy at Kucheng, and principal of the Boys' Boarding School at Yenping. In October, 1899, he was appointed presiding elder of Kucheng District. Mrs. Main is principal of the Schell-Cooper Academy.

— Mrs. Chester C. Corbin has volunteered to assume the expense of the outfit, passage money, and salary for one year, of Miss Ada Mudge, daughter of Dr. and Mrs. James Mudge, who had been accepted by the New England Branch of the W. F. M. S. as a missionary to teach in Isabella Thoburn College at Lucknow, where she is urgently needed. On account of the present straitened condition of the Branch financially, it seemed impossible to send Miss Mudge now, and her going was supposed to be delayed for one year. Mrs. Corbin, hearing of the fact, promptly came to the rescue. The total expense involved in her outgoing and first year's salary is \$1,000.

— Mrs. Nelson A. Miles, who died suddenly at West Point last Monday, was Miss Mary Sherman before her marriage to the distinguished Lieutenant General. She was a niece of the late Senator John Sherman of Ohio and of General W. T. Sherman. Although sixty-two years old at the time of her death, Mrs. Miles was a very youthful-looking woman — a fact which was partly due to her athletic life, for she was a fine horseback rider. It is said that she has been near enough to her husband in some of his Indian fights to hear the shots on both sides. She was always her husband's comrade, and accompanied General Miles when he was assigned to follow the Greeks in their war with Turkey. Mrs. Miles was domestic in her tastes, though hospitable, and shrank from publicity.

— The death of Rev. Dr. E. Winchester Donald, rector of Trinity Church, this city, which had been expected for many days, occurred on Saturday morning at his summer home in Ipswich. Dr. Donald was born in Andover, as was Phillips Brooks, whom he succeeded in 1892. To follow a man so unique and so enthusiastically loved and trusted as was Phillips Brooks, not only by his parishioners, but by a multitude of affectionate admirers in all denominations, was indeed a crucial test, but it is tribute enough to say that Dr. Donald met it with unusual success. He proved perhaps a wiser manager and a better conservator of the special work of the parish than Dr. Brooks. A vigorous and independent thinker, a liberal churchman, brotherly and charming in manner, he was a favorite in the larger realm of Christian



# Our Present Industrial Problem

## A Symposium

Bishop D. A. Goodsell

Bishop H. C. Potter

Edwin D. Mead

Prof. C. R. Henderson

Dr. Wm. F. Warren

John Ward Stimson

President J. F. Goucher

H. A. Gibbs, M. D.

Rev. Dr. Herbert Welch

S. M. Jones

Bishop D. H. Moore

Rev. R. E. Bisbee

Rev. Dr. C. B. Mitchell

Dr. C. C. Bragdon

Rev. W. C. Townsend

President W. E. Huntington

Rev. Dr. C. A. Crane

Rev. Dr. J. W. Magruder

Rev. Dr. James Mudge

Rev. Dr. J. R. Shannon

Dr. H. K. Carroll

Rev. Edgar J. Helms

Rev. L. H. Dorchester

THE noteworthy opinions which appear herewith were received in response to the subjoined request :

Whereas, there is almost a ceaseless strife in this country between labor and capital, resulting in great loss of property and even of life, therefore, ZION'S HERALD, with an earnest purpose to find the truth and spread it abroad, and with a desire to do justice to all parties, has decided to open its columns to a symposium on the question which is today of leading public interest. We would be under great obligations to you if you would reply frankly, in not more than two hundred words, to the following question : What modification of our present social and industrial system would, in your opinion, best tend to secure industrial peace, promote the general welfare, and establish permanent justice among all parties to the present strife?

Bishop D. A. Goodsell

Methodist Episcopal Church.

It is a wiser man than I am who is able to answer successfully your question. Some conclusions I have reached which I have set down feeling that they are no more than tentative and subject to revision.

1. It is the wage-system which is held by most workers to be the source of injustice to them, and the stimulus of arrogance and avarice in the employer. There can be no peace while this view is generally held, as the wage-system makes the interest of employer and employed antagonistic.

2. It is folly, therefore, to say that the interests of employers and employed are identical. It is worse than folly—it is cant. It is the interest of the employer to get his work done in a long working day as cheaply as possible. It is the interest of the workman to have as short a day and as high a wage as possible. It is the interest of the employer to keep wages and all expenses down to the point just above rebellion and strike. It is the interest of the workman to have them just below the cessation of business and the lock out. Who can reconcile these?

3. It is true much can be done, and is being done, from self-interest and higher motives, to recognize the humanity in men and women by better factories, rest hours, provision for meals, etc., and in some cases profit-sharing in various forms. But these are deemed doles and condescensions by the work-people generally, whose complaint is that they do not get a fair share of the reward of toil. "We live in poor homes; the owner in a palace. We must work until muscles are sore and miss no day; else starvation. If ill, we must lose our income, and yet be at the heavy expense of sickness. The owner's income goes on when he plays, and accumulates when he is sick. Something is surely wrong." This is what workmen hold and believe.

That the future is to have some form of joint ownership and common interest, slower and smaller rewards for capital, greater security of tenure of place, sick benefits, not from fees paid out from workmen, but from the capital or income of the concern, old age pensions, etc., I believe. If the wage-system continues, it will be modified and made more tolerable by concessions drawn from Christian socialism as above.

But labor must do its part, viz.: guarantee that the union laborer be equal to his work; that he do a fair day's work; that he does

not hinder progress by Monday headaches after Sunday drunks; and that he does not seek revenge for a difference between himself and employer by assault, murder, or the destruction of property. These must be, or the man on horseback will soon rule this country. See Colorado!

Short Beach, Conn.

Bishop H. C. Potter

Protestant Episcopal Church.

I do not know that any "modification of our present social and industrial system" would greatly tend to secure industrial peace, etc. The present difficulty is much deeper than any question of "a system," for it involves the matter of a *spirit*; and if it is proposed to reach our industrial troubles by legislation, you will be quite safe, beforehand, in prophesying the inevitable failure of any such endeavor. On the side of the employer there needs to be a deepening of the sense of human brotherhood, and an awakening of the consciousness of stewardship in all the relations of life. On the part of the workman there needs to be some intelligent recognition of the fact that Force is the poorest of all arguments to address to intelligent people; that the progress of a reasonable appreciation of the difficulty of our industrial problems is something which ought to be full of inspiration for the workman; and that the grace which he needs to cultivate most of all is the grace of *patience*.

Cooperstown, N. Y.

Edwin D. Mead

Author, Editor, Reformer.

We are in chronic industrial war for the same reason that we are in such frequent political wars—because the world is not adequately or rationally organized, politically or industrially. Politically the largest unit which has become effectually organized is the nation. When we have organized the world, the family of nations, then legal and rational international procedure will take the place of the war system. We are at this time taking the first great steps in that world organization. We have established a High Court of the Nations; and from now on the nations which were the parties to the creation of that court are without excuse if they carry their quarrels to the arbitrament of battle. As late as 1817, it was law in England, and practice also, for a man accused of murder to fight

or offer to fight with his accuser, letting the outcome of the fight instead of a jury determine legally the question of his guilt. We are just passing from that condition of things in the relations of nations.

The Supreme Court of the United States has been a great lesson and prophecy as to what the Supreme Court of the world will accomplish when its use is thoroughly established. A score of times in the last century boundary questions and other differences between our States, more serious than have involved many European nations in bloody war, have been settled by this court, because it existed, while most of us did not even know that there was litigation. Most of us do not know what great numbers of industrial cases are settled by the Civic Federation and similar bodies, of which the public never hears. It always does hear when industrial quarrels end in open collision, and jumps to the conclusion that this is the regular thing, while it is really the rare and exceptional thing and this ever more and more. The Industrial Arbitration Court of New Zealand and such state provision for publicity and conciliation as Charles Francis Adams and others are commending point the way to the better industrial order which is imperative.

Industrial peace will slowly come along these lines. The general welfare and permanent justice in the industrial world will not come, I believe, until we see an industrial democracy as complete as the political democracy which we have here in the United States achieved. At present, we are industrially in the feudal period. However pleasant and polite the terms we use, the workmen of the world are, for the most part, the retainers and dependents of great employers, men of wealth, the so-called "captains of industry." It is a paternal system. This will be followed in some future—I believe a nearer future than many men divine—by a genuine industrial democracy, in which the world's workers will live under a system of co-operation, a practical industrial fraternalism, sharing all the fruits of their own labors, and "captained" by the men of their own choice, as cities, states and nations are now "captained" politically. This will come when the world's workers are competent for it, and have proved their competence to themselves and the world, and the world's work can clearly by such a system be more effectually done. It will not come until then; and the problem for the world's workers is to make and prove themselves competent

for this larger risk and responsibility.  
Boston, Mass.

Prof. Charles R. Henderson  
University of Chicago.

I do not see how I can give anything of value on so great a subject in two hundred words. The first condition of a good understanding is that the parties whose interests in some respects conflict shall be willing to give time and patient hearing to the claims and arguments on both sides. Impatience, haste, eagerness to settle all disputes in a few words, slavery to formulas of speech which convey no contents of exact knowledge, have wrought much mischief. The primary social requirement now is that those who speak, write, vote or act in this matter shall honestly prepare themselves for intelligent expression and action. Churches and religious newspapers can render a certain limited service by providing for competent and sober discussion of the topic; in which discussion not only the representations of capitalistic management, lawyers, and economic teachers shall be heard, but also men directly identified with the trade union and socialistic movements.

Chicago, Ill.

William F. Warren, D. D., LL. D.

The present writer is so far from considering himself an expert in this field that any attempt to present a public answer to the question propounded seems to him nothing short of presumptuous. In private meditation, however, he has sometimes entertained the idea that inasmuch as the body politic creates and maintains the conditions of social order and security under which alone the modern industries can be carried forward, it would be no more than right, and possibly a promising experiment, if the body politic were to compel all industrial corporations and all labor unions to submit their disagreements to arbitration, and this before proceeding to strikes, lock-outs, and the like; and if furthermore a refusal to abide by the result reached by arbitration were to work the immediate forfeiture of all charter-rights and powers in the case of corporations, and, in the case of labor unions, the immediate dissolution of the body, together with a perpetual disqualification of the individual members for later membership in any trades union representing the same employment.

Doubtless so obvious a suggestion has often been considered and dismissed by experts; but if they can present anything better, I sincerely hope that the present symposium may bring it to light.

Boston University.

John Ward Stimson  
Author of "The Gate Beautiful."

In reply to your social question, I would say, after a lifetime of thought, study, and practical toil as educator of skilled labor, that I agree with "Christ the Carpenter" as to the imperative necessity of first "doing justice, loving mercy, and walking humbly with God," before "offering gifts," "preaching," or "leading society." He was a "worker" (with God his Father), as a humble constructive builder, before He assumed to preach or lead. He knew the works of God in nature and life, and comprehended and lived the vital principles there displayed. He said that social, political, clerical and military leaders who set out to guide (without this vital knowledge and practical touch with God and man, in nature and work) would lead wrongly and destroy God's vital principles by technical "traditions" and conventions.

This is so today. "One half the community" (the vain, idle, complacent half, that crucified Him) "does not know how the other half lives" or produces the wealth and taxes squandered by the vain. Hence they despise and dodge work, and degrade divine principles implanted by God in work. They rob themselves, and the producer, of the uplift and health (physical, mental, spiritual) which sincere, honest, ennobled labor was intended to convey and inspire. They stultify themselves and others; prostitute education and labor; and "crucify afresh" the Carpenter Christ, and put Him to an open shame.

This distortion of life, labor, and moral principle creates a whole system of economics, politics, and even education, calculated to exploit work instead of ennoble and defend it. As Tolstoy clearly explains, it generates (as monstrous as subtle) a system of robbery, through a perverted church, state, labor and education, for the "profit" of the few, but the real degradation of all. False examples and standards are thus set; discord and despair sown broadcast. They lust to "get rich quick" (externally and without just equivalence of service), when true riches are ever essentially internal, spiritual, derivatives of service; as Dives learned too late. "He that would be greatest [or richest], let him serve" — most. "Hence come wars and fightings among you" — the calculated conflicts of those who fish in troubled waters; and of the struggle to resist exploitation.

My mature conviction, after long experience, is akin to that of Ruskin and Morris, that a more vital education is necessary of public conscience and comprehension; in the practical principles of nature, of justice, of co-operative service, of the dignity and beauty of perfected industry; of the real meaning of honor and unselfishness; of the sin, shame, cruelty of exploitation (with all its allied despotisms); but most of all in the real advantage to all true citizens of public ownership in a more scientific and Christian co-operative commonwealth, where the cornerstones should be a more complete and inspiring industrial education. This, I believe, is the only solution of the world's present agony. I have more fully elaborated and illustrated my views and experience on these lines in my large work, "The Gate Beautiful," published by the Brandt Press, Trenton, N. J.

Nordhoff, Cal.

Rev. John F. Goucher, D. D.

President Woman's College, Baltimore.

I have just returned to my office after a two weeks' absence, and find that work has accumulated in very large proportions. I wish I had time to reply to your request, but as I must leave again on college matters in a couple of days, every moment is preempted until I go; but I may say the present social and industrial system will not come into such co-ordinated relation as to secure permanent industrial peace and general welfare until the Sermon on the Mount becomes the experience of both capitalist and laborer, and all work in harmony with its essential principles.

Rev. Herbert Welch, D. D.

Pastor Chester Hill Methodist Episcopal Church, Mt. Vernon, N. Y.

Industrial peace, like international peace and other sections of Christ's kingdom, will undoubtedly come, not as the result of some sudden and radical reorganization of society, but by slow and painful processes. International relations are affected by commerce, travel, sport, literature, science — all those things which mold national sentiment as well as reason. And industrial relations, likewise, are shaped by many in-

fluences: education, immigration, invention, legislation, above all, religion. All patent schemes of mere economic organization are too easy and too certain of failure.

The spirit of brotherhood is, without question, the solution of all our social and industrial problems; but all attempts at this apart from the religious feeling and motive are futile. As Rev. S. E. Keeble, in a recent editorial in the *Methodist Times* (London), vigorously asserted, the brotherhood of which Jesus Christ made so much and which history has proved effective, is that based on a recognition of the fatherhood of God and on a real moral and spiritual sonship to Him. It is the man who has said with penitence and faith, "My Father," who can say, "My brother," and can keep on saying it though the brother be ignorant, poor, unlovely, and ungrateful.

Once sonship to God is realized, the whole life, under the gradual enlightenment of the conscience through the better understanding of the Scriptures, through immediate revelation, through the uplifting of public opinion, will be submitted to the lordship of Jesus Christ, and therefore filled with the fraternal spirit. This means on the part of employers "something more than wages" to their employees; on the part of employees, something more than work in return for their wages. It means "the new profession" — the Social Secretary; it means co-operation; it means various forms of profit-sharing or "prosperity-sharing;" it means arbitration. It means a mutual sense of responsibility and good-will developing in a hundred ways with time and circumstances.

Is this largely ideal rather than practical? The only practical is the ideal.

S. M. Jones

Liberal Socialist, Springfield, Mass.

First, I assume that men will strive harder for a large reward than for a small one.

Second, I assume that a majority prefer that justice should not be violated. Otherwise, your question and my answer would be wasted.

Given an industrial system, where all are equal at the start, founded upon the principle of private ownership of the means of production and distribution (capitalism), and at first there will be a fairly moral and comfortable condition of things; but soon some of the most cunning and active will get ahead of the rest. They contrive to control certain machinery of production and distribution, by means of which they are enabled to extort money from society without returning an equivalent. Justice, which demands an exchange of equivalents, is thus violated. The rewards becoming larger, the struggle becomes fiercer. Being thus able to rob the public, these successful ones have the means of bribing the voters, representatives, senators, judges and presidents, for special favors. A few generations will gradually evolve a predatory rich class which will corrupt politics and society.

The laboring class does not bribe. It has not the means.

The remedy is the social ownership of capital.

Bishop D. H. Moore

Methodist Episcopal Church.

1. Whatever tends to remove the feeling that the interests of capital and labor are antagonistic and to promote the conviction that they are mutual, will in so far introduce a better era. This feeling is not peculiar to either class, but largely characterizes both.

2. So long as profits are solely the prop-



erty of capital, alienation of labor is unavoidable. Hence, a wise system of profit-sharing is the dictate of sound reason and of true patriotism.

3. Let each State, by its Supreme Court, appoint a Commission of Industry, with power (1) to establish the hours of a work-day and the minimum wage; (2) to arbitrate all differences between employer and employee; to promote the welfare of labor by inspecting domiciles, factories, mines, etc., with reference to sanitation and safety, and by introducing such alterations in old and such new features as conditions require.

All this is visionary that is not based on the Golden Rule, of which the church and the ministry are the ordained and accredited promoters and exponents.

Portland, Ore.

Rev. R. E. Bisbee

Pastor Maynard (Mass.) Methodist Episcopal Church.

The only modification which would establish permanent justice is in the adoption of measures known as socialistic. Protection and the gold standard have proved utterly inadequate. Unionism, while gaining something for labor, is promotive of war rather than of peace. The single tax and most populist measures are at best merely palliative and temporary. The socialist alone has thought the problem through.

It does not follow that socialism should be forced suddenly or be made despotic in character. It should come only as fast as the people can adapt themselves to it, and should be safe guarded by a genuine democracy. It is a mistake to suppose that socialism and democracy are contradictories. They are logical opposites, but not contradictories. They mutually balance each other. The first step is to secure the initiative and referendum. With this power the people can approach socialism as slowly or as rapidly as they please. A socialistic political party is not an absolute necessity, but may be a practical one for purposes of agitation. A socialistic party ruling as do the present old parties without the initiative and referendum would be a calamity. My answer, in brief, is: First, a genuine democracy; second, socialistic measures as fast as the people are ready for them until we have a perfect co-operative commonwealth.

Rev. Charles Bayard Mitchell, D. D.

Pastor First Methodist Episcopal Church, Cleveland, O.

Before we see permanent justice established in our industrial system, at least ten great principles must be accepted and acted upon by both employer and employee.

1. It must be universally established that in this free country every man has a right to work for whom and for what wage he pleases. Compulsory membership in a trades union in order to secure employment is un-American, and should not be tolerated.

2. The principle of the open-shop should everywhere prevail. Every employer should have the right to decide whom he shall employ.

3. The principle of compulsory arbitration should be recognized, and all differences between employer and employee be amicably arbitrated.

4. The principle of co-operation should prevail. Both capital and labor should be organized for material benefit. Labor should share with capital its profits and its losses.

5. Every laborer should be paid the wage he earns, and not the wage another man earns. Each laborer should be paid

according to his own worth, thus rewarding true merit and not putting a prize on laziness or incompetency, as is the case of a uniform wage-scale.

6. Capital must recognize the right of labor to organize for its own protection and benefit, and such laborers should not be discriminated against so long as they do not interfere with the rights of others.

7. No man must be regarded as possessing at the same time the right to quit his job and hold it at the same time. If he refuses to work, he has no right to prevent another man from taking up the task he has voluntarily laid down.

8. The whole principle of the boycott must be condemned. All efforts to call in the aid of others who have no personal grievance, to take up one's own trouble and join him in his efforts to destroy another's business, is both un-American and un-Christian.

9. All employees who have been taken on during a strike should be given permanent places, and not turned adrift as soon as settlement is made with those who threw up their work in the strike.

10. The basal principles of Christianity must be applied in all capital and labor relations, and both sides must obey the Christ's requirement: "Thou shalt love thy neighbor as thyself."

Charles C. Bragdon, LL. D.

Principal Lasell Seminary.

How would this do?

1. A federal law compelling arbitration upon all questions of probable disagreement between capital and labor.

2. State Boards of Arbitration, appointed by the State Supreme Courts, and paid out of the State treasuries.

3. Federal inspection and control of all unions, under direction of Bureau of Commerce and Law.

4. Make the federal laws on the subject of immigration much more strict and exclusive.

5. A little more "Bismarck" in the federal handling of all crimes due to conflict between capital and labor.

6. Necessary laws to make this possible.

Auburndale, Mass.

Rev. W. C. Townsend

Pastor Westboro (Mass.) Methodist Episcopal Church.

The present industrial system of competition becomes, for a large proportion of the people, a system of extermination. This awakens antagonism towards capitalists among laborers, who are the real creators of wealth. The strife will continue until an equitable division of the product of labor is made. Capitalists should take the initiative towards securing industrial peace:

1. By showing a brotherly spirit towards employees.

2. By discontinuing attempts to destroy labor unions. Labor must organize in its own defence.

3. By dividing a just part of labor's product with those who create that product. Co-operation is a righteous principle.

4. By submitting all disputed questions to arbitration.

The permanent settlement of this question, however, must be the establishment of an industrial economy, under government control; concentration of property for the benefit, not of the few, but of the whole people. All public services, including railways, telephones, telegraphs, expresses, etc., and all natural resources, such as precious and useful metals, coal and oil, should be operated and controlled by the national government. Municipal ownership should be followed by government ownership until the land and its products and all instruments of

production are owned by the people and used by them for the benefit of all. Thus will production be regulated, while failures, lock-outs, and strikes will cease.

H. A. Gibbs, M. D.

Liberal Socialist.

To discuss the relations between capital and labor within the limit you prescribe is a task worthy of a homoeopath. To answer the question you propound is a task worthy of a socialist. I am both, therefore the job is "up to me." You ask how our present industrial system can be modified in the interests of justice, etc. As a socialist I must answer the question by a complete negation of your whole proposition. We leave to the "reformers" of today the task of modifying our present system. The answers they will give, as numerous as they are contradictory, will only serve to refute themselves and to bring out in clear contrast the socialist contention. Our present system can neither be modified nor reformed. The evils of the system are inherent in the system. Like feudalism and chattel slavery, it can only be abolished. I believe in its abolition, therefore I am a socialist.

When man emerged from the savage state, gave up hunting and fishing as a means of livelihood, and began a constructive mode of life, he began to produce more than his own immediate wants called for. In the progress of invention this surplus has been vastly increased. To take possession of this surplus, to accumulate it and to enjoy it, has been the object of the master class, while the workers have been kept close to the subsistence point. Chattel slavery accomplished this through the ownership of the slave himself; feudalism through the ownership of the soil; capitalism accomplishes the same result through the ownership of the resources and the means of production. The struggle between capital and labor is a world-wide struggle, and it can never be settled by any "modification" of this system of exploiting. The abolition of this whole system, and the emancipation of the workers from its bondage, is the meaning, as it is the ultimate object and inevitable outcome, of this world-wide struggle.

This dispossession of the workers is possible only so long as they are divorced from the land and the tools of production; therefore this struggle on the part of the workers, consciously or unconsciously, must gravitate to that fundamental proposition of the socialist movement — the social ownership of the land and machinery of production — as the only means by which they may emancipate themselves. When this is accomplished, the normal relation between capital and labor will be resumed, and labor will employ capital rather than capital employ labor. Justice will exist because the system of plundering will be abolished forever, and there will be abiding peace between capital and labor, for labor and capital will then be one.

Worcester, Mass.

Rev. Charles A. Crane, D. D.

Pastor People's Temple (Methodist Episcopal), Boston.

The change I would suggest to "secure industrial peace, promote the general welfare, and establish permanent justice among all parties to the present strife," is this:

Let the workingman go into politics — the very place where he is forever being undone.

If the miners in Pennsylvania would cut loose from party ties and vote against their oppressors in the coal fields, there would



be a "great awakening" among those blasphemers who declare that God has put their wealth into their hands. An honest effort on the part of the executive of the law would also throw much oil on the troubled waters. But this is not to be expected from a chief executive who has kept still while lawless coal barons have peeled and skinned the people.

Belgium has 33 labor congressmen; Australia, 46; New Zealand, 78; Holland, 16; France, 48; Germany, 81; Italy, 25; Great Britain, 13; while in our national Congress there are none.

The present party system in politics is immoral, and is the sure and steady defence of any job big enough to control congressmen. Presidents, judges, senators, and congressmen are under the control of the trusts, and the common people and the workingmen, whose interests are identical, are the perpetual victims because they persist in voting for the two old parties, both of which are under the control of the trusts. Both Roosevelt and Parker are acceptable to our commercial kings, and the probabilities are that the workingmen and most of the preachers will unite to elect one of these, between which there is really no choice, both alike being suppliants at the feet of predatory wealth.

No possible help can come to the workingman until he takes his case to the ballot-box and refuses to vote for the candidates presented by either the Republican or Democratic Party. I pray for the day when these twin sisters of evil may be buried without hope of resurrection.

**William Edwards Huntington, Ph. D., D. D.**

President Boston University.

Combinations are, and will continue to be, facts in social and industrial life that must be reckoned with in all reasoning upon the problems which are constantly forcing themselves upon public attention. These problems demand an adequate solution, with an insistence that is at times threatening to social security and peace. The organizations of capital on one side, and of labor on the other, cannot be two hostile ranks if the country is to remain prosperous and safe. Strife, so hot that its tempers are liable to flame into war, must be allayed. Debate that cannot reason, but must express itself in blows or in actual battle, is for barbarians but not for a Christian people to tolerate. Never before in our history has there been an hour when it was more needed that Christian ethics should pass directly into practical effort through all business and social relations. Courts, legislatures, seats of learning, public opinion, the better public press, are all challenged to do their utmost in disseminating the doctrine of the Golden Rule; but, more than all these sources of influence, the Christian Church needs to gird herself for the imperative work of ameliorating the unhappy conditions that breed distrust and strife.

The hard selfishness of the modern baron, the petty tyranny of misguided labor-guilds, can only be modified and remedied by the vital energy of Christianity as it moves into the common concerns of daily life—establishing justice instead of injustice, right for wrong, simplicity and modest living in place of the heartless extravagances of unprincipled wealth.

**Rev. J. W. Magruder, D. D.**

Pastor Chestnut St. Methodist Episcopal Church, Portland, Me.

The Anthracite Strike Commission recommended that States and the nation appoint commissions clothed with compulsory power to investigate all industrial conflicts; thus securing "publicity." But the Com-

mission gave us a demonstration of something even better than publicity, in that it was itself an illustration of compulsory arbitration; for while the coal operators were supposed merely to have consented to arbitration, yet their consent was that of an outlaw who surrenders himself to the police to escape the mob. And now that compulsory arbitration has proved so effective in one case, people are wondering why it would not be equally satisfactory in all industrial conflicts. Especially is the question pending, now that it has come to be known that in New Zealand they actually have compulsory arbitration. Employers and employees may settle their differences privately; but, failing in this, either party may summon the other before a Board of Conciliation; and, if this fails, before a Court of Arbitration, whose finding is final unless reversed by the Supreme Court of the Colony.

The Anthracite Strike Commission cost us \$50,000, besides the \$800,000,000 loss to consumers of coal incident to the strike. The entire cost of the Boards of Conciliation and Courts of Arbitration to New Zealand since their creation eight years ago has been less than \$25,000, and the country has been absolutely free from either strikes or lock-outs. We went to Australia for our ballot system; we may have to go to New Zealand for a system of arbitration.

**Rev. James Mudge, D. D.**

Pastor Jamaica Plain Methodist Episcopal Church.

What modification? Nothing very large at present. Things are moving with perhaps sufficient rapidity toward collectivism, which, in some shape, seems likely to come in due process of time. Matters cannot be much hurried with safety. The undoubted advantages of individualism must on no account be thrown recklessly away or unduly jeopardized. Some method of retaining them, while at the same time securing the blessings of the opposite system, may perhaps be hit upon. Patience is needed. The fullest possible Christianization of the present order must be studied and preached; the application of Christian ethics to all parts of public and private life, especially to all relations between employers and employed. The use of riches as a trust for the good of society may save the necessity for the overthrow of riches.

I believe in evolution rather than revolution, the gradual extension of existing tendencies, which tendencies are plainly to the larger employment of government in the inspection, regulation, and control of many portions of common life, particularly where natural monopolies are concerned. The time is not ripe for a radical reconstruction of the social order, but it is ripe for experimentation over limited areas and in special departments, for more co-operation, and a fairer distribution of opportunities and the results of labor. The millennium will come slowly. Some of the evils of the present competitive system are due to human nature, not to be cured; some to human depravity, curable in proportion as righteousness prevails; some may be remedied by different laws. But much care will need to be taken lest other evils fully as bad appear in the place of those from which we now suffer.

**Rev. John Reid Shannon, S. T. D.**

Pastor Centre Methodist Episcopal Church, Malden.

The State, by wise legislation, can do something towards the settlement of exasperating hostilities between capital and labor. For example:

1. The State should lighten the burdens of iniquitous taxation; for as a people we

are yet far from a just distribution of the burdens of taxation.

2. The State should control all industries not under the regulative principle of competition.

3. The State should enact laws for the extirpation of unregulated monopolies that seek to control the necessities of human life.

But legislators with all their ingenuity cannot devise laws or methods for the settlement of these labor difficulties that will prevent selfishness from clashing with selfishness, that will prevent tyranny on the one hand and hatred on the other.

State boards of arbitration and legal attempts to regulate industries may do much to promote "the general welfare and establish permanent justice" among all parties; but we shall never have continued industrial peace until the sociological doctrine that Jesus preached in His Sermon on the Mount becomes the one divine principle in human life. This doctrine we have in the words: "Whatsoever ye would that men should do to you, do ye even so to them." If this social ideal were inwrought into our American industrial fabric today, a tremendous revolution would take place. This ideal comprehends everything that is good in the science of sociology. It is the solvent of the most perplexing of the industrial problems of this age. The only arrangement of political economy by which capital and labor will ever live together in sympathy and mutual interests, bottoms itself upon this ideal.

**Rev. Edgar J. Helms**

Pastor Morgan Memorial, Boston.

There never will be industrial peace until there is industrial justice. There are three parties concerned in every industrial dispute—the employer, the employee, and the general public. Decisions of law as applied to individuals and individual production in the past are not adapted to decisions between individuals and corporate production in the present. As we have civil and criminal courts, so do we need industrial courts of law to meet present conditions. The delay and miscarriage of justice under the old courts is becoming intolerable. Industrial courts will insure a speedy and impartial verdict where conflicts are brought before it. Flagrant defiance of law on the part of certain corporations and individuals who have enriched and are now enriching themselves at the expense of workingmen and the general public, produces increasing resentment. If it were not for the conservative element in labor organizations, we might see explosions of wrath that might jeopardize public safety. The service rendered by labor unions in this respect is not adequately appreciated. The part of the church and minister in this conflict is to *arouse and educate an industrial conscience*. Duties determine rights. While industrial courts are needed to establish industrial justice, the Gospel only can determine what that justice is. The Gospel only can prepare the general public, employee, and employer to understand what justice is and abide by it.

**H. K. Carroll, LL. D.**

Assistant Corresponding Secretary Missionary Society of Methodist Episcopal Church.

I wish I were competent to answer this question. He who shall do so successfully, will earn the gratitude of mankind for ages to come.

The battle, so destructive, unnecessary and unreasonable (as it seems to me), must be fought out. The lessons must be learned from disastrous repetitions of senseless conflicts, until both employer and em-



played shall be equally desirous to avoid the frightful losses which each sustains.

Legislation has accomplished something in the way of amelioration, and arbitration has proved the best preventive, so far. Peacemaking is a beatitude, and yet strikes seem to multiply, and labor and capital suffer, and the general public most of all. There must be ground on which the employer and the employee can meet; there must be a point at which their interests can be joined and harmonized. But nobody knows where it is.

Nations are learning the lesson of the costliness of wars, and they are gladly using the method of international arbitration to settle troublesome questions. Strikes are wars. May we not resort more generally to the principle of arbitration to avoid them? International arbitration does not entirely prevent wars; but it is becoming more and more effective. It is possible, let us have a plan of industrial arbitration, more facile, more adaptable, more immediately available, more fitted to inspire universal confidence, than that of the committee of which Mr. Andrew Carnegie is the head.

Make resort to the proposed tribunal morally compulsory, by dwelling constantly on the frightful cost of strikes. I haven't any other or better wisdom than this.

New York City.

#### Rev. Liverus H. Dorchester

Pastor Lindell Ave. Methodist Episcopal Church, St. Louis, Mo.

Of all questions proposed in ZION'S HERALD symposiums the present one strikes us as the most difficult to answer. It may seem to take the matter too easily to reply that we expect but little relief for industrial ills from changes in the present system. We believe the greatest need today is a more Christian spirit among all parties involved. If we had more of this spirit, there undoubtedly would be more willingness to settle labor differences by arbitration. This principle, conserving both righteousness and peace, should have larger place in the industrial system. As the Christian spirit grows, it will mollify and modify present conditions.

The "Social Secretary" (an expression of the altruistic spirit) is one of the latest and best creations promising relief. By this arrangement employees can confer freely with this representative of their employers and receive a sympathetic hearing; thus there is restored something of the personal contact and consideration between employers and employed, which used to prevail before everything fell into the hands of great corporations and labor unions. A perusal of the excellent article in the *Outlook* of July 9 on "The Social Secretary: A New Profession," will impress one with the value of this new factor in the industrial world.

#### Miss Addams on Trades Unions

From Chicago Tribune.

MISS JANE ADDAMS, in a contribution to the *North American Review* for August, discusses "The Present Crisis in Trades-Union Morals." Briefly stated, the crisis is the present struggle to determine the methods which unionism shall employ in its conflicts with capital; also the battle with business and political corruption and the materialism of the times. Trades unions are seriously menaced by the "slugger," who uses brute force to settle strikes, and the bribe-taker within the councils of the union, who sells out the real

interests of his associates whenever it is to his advantage.

In this crisis Miss Addams affirms that public sympathy for trades unions is on the wane; that while it rose to the highest point known during the coal strike, it has during the last two years suffered a reaction.

This is largely because trades unions have now passed from the stage of enthusiastic propaganda to the less emotional stage of dealing with "concrete and practical situations." This transition has called for a high degree of intelligence. But at the same time the labor movement has attracted large numbers of recruits. These recruits have not supplied the intelligence and good judgment which unionism has been most in need of. Their chief aim has been to secure more wages with little regard for the means employed. There has been a veritable "strike fever" during the last two or three years, and according to Miss Addams the strikes in this city which have been marked by the greatest disorder have been those called by the newly organized unions.

The corruption witnessed in trades unionism is the reflection of the morality which prevails in American business and life. The general movement for honesty in political government will be paralleled by a general movement for honesty in trades-union government. It is affirmed that English trades unions have now outgrown the corrupt stage.

There is a large question involved in the future of unions. Will these organizations continue to exist merely so long as it is possible for them to force wages up by means of strikes? Sooner or later a limit to the upward trend must be reached, or at least the advancement of wages will be so slow as hardly to justify labor unions to live for that object alone. But if the unions turn to matters of industrial improvement they may be permanent and effective agencies for good.

For the present all can agree on the necessity of conducting strikes without violence. The action of the two Chicago unions who punished members for acts of lawlessness is indicative of a hopeful tendency. If other unions will follow the example they will pass safely through the most serious stage of the present crisis.

#### FROM ROTHENBERG AN DER TAUBER

REV. DILLON BRONSON.

WELL, at last I have been recognized by the Apostolic Succession (secession in some cases). Last Sunday, in the American Episcopal Church at Lucerne, I was called upon to take up the collection, and my Methodist training stood me in good stead at that crucial hour. Suppose I was chosen because of my new white suit, which cost \$4. Have been surprised to learn that on this side the ocean I wear a 41 collar, 58 hat, 32 boot, and weigh 72 "kilo." Nevertheless, I believe in the metric system, and hope to see it universally used in the States.

Since June 1 I have been conductor of the best looking and best natured ten Americans who ever trod Italian soil; but now my better two-thirds and I are resting alone in this quiet medieval Bavarian town, with no "autos," but over a thousand years of thrilling history. It is less spoiled by "progress" than Nuremberg, and is very rich in architectural beauty and picturesqueness. During the Thirty Years War it was saved by a famous burgomaster who at the command of the victorious Tilly drank two quarts of wine without winking or drawing breath. That

was a "stunt" indeed, and the good-natured, well-dressed burghers seem to be bent on imitating the patriotic burgomaster to this day. Every year on Whitsunday the play of the "Master Drink" is given in the great hall of the famous court house. Though everybody drinks, and that continually, we see no drunkenness at all. The English-speaking race seems to have almost a monopoly of that hideous vice.

When in Rome we heard the "Holy Father" preach in the open air, and our ladies quite lost their hearts to the sweet, unassuming old man, who is surely just as kind and charitable as his environment will permit. In many towns thus far we have found growing Methodist societies where the gospel according to Wesley is preached in Italian and German, but it does not seem to go as well in French. Though poor in this world's goods, our European membership is rich toward God and but little disturbed about \$248 in the Discipline. By and by, when we have many laymen in cities here with incomes of \$2,000 per year and over, we shall doubtless hear from them concerning that matter. In Rome we heard a stirring revival sermon in a crowded Catholic church, and though I could understand little except the oft-used word, Jesus, I was deeply moved and felt my "heart strangely warmed."

This morning at 9 we attended the Lutheran service in the noble Gothic St. James' Church of Rothenberg, where I stepped into a pew bearing the name, "Redbeard," as I was the only person I saw answering to that description. There were about one thousand persons present. The congregational singing was inspiring, the sermon earnest and evangelical and ideal in length—twenty-nine minutes. All the prayers, including one for rain (which may Heaven answer speedily!), were not more than ten minutes in length. I know some good pastors in New England whose ministrations would be more helpful if, however long they pray in private, they made concentration their chief aim when in the pulpit. Our American congregations weary of repetitions and attenuations, and in some cases the service would be improved if the prayers were read from Wesley's Prayer Book. I believe, too, we ought to exalt congregational singing, for when led by organ and cornet and when male voices can be distinctly heard, it lifts the soul to God as does nothing else. Well, I am not preaching now, but if my Master allows me to occupy a pulpit again, I believe I shall do better work because of the small pulpit talks I have heard from better men.

After the Wagner festival at Bayreuth we hope to visit the Dolomites, and go on to Greece and Palestine as soon as the summer's heat is past.

July 24, 1904.

#### Pattison as an Example

From Pittsburgh Leader.

ROBERT EMORY PATTISON was at all times a unique figure among his fellow-politicians. With brains and resourcefulness beyond the normal, he combined absolute probity and rectitude of life and unswerving devotion to the cause of honest politics and good government. He had an iron will, and when satisfied that a certain line of action was just and morally obligatory, no consideration of advantage to himself or to his party could influence him to deviate from it. He was a constant force for good in his party, and a worthy exemplar for men of all parties. In his death the commonwealth sustains a great loss, for the place of a citizen of this type is not readily to be filled.



## PRIVATE JUDGMENT IN FAITH

REV. A. H. TUTTLE, D. D.

THE Protestant doctrine of the right of individual judgment in matters of faith needs to be carefully qualified, else it will become a stone of stumbling for sincere souls seeking a place of rest in the bosom of holy truth.

If Truth's final appeal is human judgment, then it will be as varied as temperament, education, climate, age, prejudice. No individual is able to cast off these personal elements which enter so powerfully into his thinking. It is a fact of common observation that desire is far more potent than argument in settling opinions. What we call our convictions are commonly indistinguishable from our wishes. Thus every age, country, and school puts its own chisel on the sacred stone, and the images it carves are as numerous and as contradictory as those set up in Rome's Pantheon. Amid this vast host of idols, every one of which some devout souls have worshiped, we ask in distress: "Which is the true?"

In addition to that, claiming the right of private judgment for ourselves, consistency compels us to grant it to others; and the way is open for Madam Blavatsky, Joseph Smith, Mother Eddy, the Dowle "Elijah," and all the leaders of all the wrangling sects. We erect a Babel tower where Truth is lost in the confusion of tongues. Furthermore, the human judgment, even when illuminated by that rare something we call genius, is far from infallible; and none are more painfully aware of it than those who most excel in the gift. They, like John Newman, distrust their own endowment and long for the voice of authority to still the tempest in their minds. And these get more satisfaction and rest in the presence of some restful spirit who says, "Hush, and put your trust in God," than in all their reasonings. We can understand this; for reasoning rarely breathes life, while trust does.

Newman, wearied out by the tumultuous struggle of judgment with faith, finally surrendered all to the authority of the church. He, with other troubled spirits, took refuge in what they called "Catholicity." Their faith, however, was by no means what it is to evangelical believers, leading them into the realities of the moral and spiritual effects of the Gospel. It was simply the surrender of the conscience to prescriptive authority.

But is that the true goal of faith? Shall "Mother Church," who withers the nations which nurse at her breast; whose mephitic breath stifles independent thought; who punishes her schismatic children with the shuddering horrors of the Inquisition; who thanks the Holy One in His temple for the massacre of fifty thousand Huguenots in a single night; who substitutes for present and conscious salvation through faith in Christ, the confessional and the mass; who displaces the majesty of spiritual worship with a puerile and gaudy ritual, borrowed largely from pagan temples; who maledicts such men as Wycliffe, Savonarola, Huss, Luther, Knox, Calvin, Wesley and Moody—I ask, shall she, steeped in mediævalism, teach the modern world wisdom? If, then, we are to

face the perils and take the blessings of private judgment in matters of faith, within what limits can it be exercised? There certainly must be limits, else, as we have seen, liberty lapses into license.

There are four lines that measure the

## Area of Safety in Personal Judgment:

First, the *Word of God*. The correctness of the Protestant principle that the Bible is the sufficient rule and guide to faith and practice, is established by its history in individual character and the career of nations. Where that book is freely taught, he who lived among the tombs is clothed in his right mind. Homes are purified, schools are multiplied, wealth abounds, liberty is triumphant, and "the wilderness blossoms like the rose." The Book is God's voice; and to hold our judgments to its dictates, is to yield to Him. The objection which the Roman Church offers to it—that it leaves room for great differences of thought—is really a fact in support of its high claims. God's truth is infinitely manifold. It provides for a great variety of form and every diversity of mind, and retains in it all a wondrous unity of life. Here is the true "Catholicity." Aside from it, individual opinions are at war, "waves succeeding waves." But here God's life, like the great ocean, washes every shore, vitalizing every clime without in the least impairing the individuality of any. This is the miracle of universality.

A second safety line of individual judgment, frequently mentioned, is the *consensus of Christian experience*. We say consensus, because a single experience is not a safe criterion. Men may have exceptional experiences, such as did Swedenborg, and be out of harmony with the Christian's experience of all the ages. To compare ours with these exceptional ones is not wise. To base a doctrine on such would be exceedingly unsafe. But running through the endless varieties of experiences are common elements, such as conviction, repentance, faith, pardon, etc. That is what we mean by the consensus. Let us, then, take the Christian life of sane men, and bring our own up to them for judgment. To accept a doctrine that contradicts "the communion of the saints," is to go far adrift.

A third safety line is the *moral effect of any conclusion of our individual judgment*. However plausible one's theory may be, if it degrades manhood and womanhood, or in any measure darkens spiritual vision, or interferes with our communion with God, or lessens our usefulness, we may be sure that we have crossed the safety line. The time has come for us to retrace our steps. It is safe always to yield intellectual judgments to moral intuitions.

A fourth safety line has been named by students of theological dogma the *verdict of history*. Errors may arise and be taught by honest men as the truth of God; but they do not stand unchallenged by conscience, nor last many centuries. The truth lives on, commending itself more and more to the hearts of the noblest of the race. Fortunately we have behind us two thousand years of Christian thought. Through many eddies and currents, and many a seething tempest, the great tide of Truth rolls on. We may

have questions about every local and temporary agitation of mind, but in the exercise of individual judgment we are safe only as we keep true to the steady movement of all the ages.

Summit, N. J.

## NOTES ON TRAVEL IN EGYPT AND SYRIA

## II

REV. WILLIAM W. GUTH, PH. D.

THE traveler in the Orient has a class of people entirely different from those in Europe with which to deal. Their religion and life, consequently their views in general, are so unlike those of the Occidental, that one can only get along with them by trying to understand their point of view, and making the proper allowance and adjustment. In many respects they are as mere children. They seem perfectly unable to understand why any sane person should want to travel miles and spend large sums of money simply to see a few ancient ruins, or become acquainted with the land and people. They regard the traveler pretty much as a harmless lunatic; and as he always seems to have money, they mark him, especially if he comes strolling through their streets with a kodak and guide-book, a prey for spoil. So they lie and cheat and beg, and use every device—and they command many—to get as much money out of him as possible. One can seldom depend on their word. Their promises are usually indefinitely made—they are always quite ready to do anything tomorrow—and they fortify themselves with the ever-recurring phrase, *inshallah*, i. e., "if Allah is willing," seemingly pre-knowing the mind of "Allah" that he will not be "willing." It must be said in justice, however, that some natives in Egypt and Syria, who act as dragomans, are honest and to be depended upon.

The travelers' agencies, especially Thomas Cook & Son, have made it possible for one to travel anywhere in the Orient without coming into any closer contact with the native than to hear his insistent cry for *bakschish*. Representatives of such agencies meet their clients at the steamer, take them ashore, see them through the customs, send a dragoman with them on train or steamboat—in fact, do everything for them except supply them with eyes and ears. Hotel bills, fees for sightseeing, *bakschish*, are attended to by the dragoman, and, if the traveler chooses, he need not even know what the coins of the country and their values are. This is an ideal way to travel for those who wish to be relieved of all responsibility and are not averse to paying somewhat more for everything, i. e., if they are traveling alone. In a party one travels cheaper, but in this case all personal liberty must, for the time being, be renounced, and the members of the party must allow themselves to be moved about from place to place pretty much as a machine.

As we desired neither to pay more than was necessary nor to relinquish any of our personal freedom, and as we had some knowledge of the vernacular, we undertook to travel on our own responsibility. We felt somewhat apprehensive, however, as to results. Just before leaving Berlin we read of the experiences one of the university professors recently made in Egypt and Palestine traveling alone. His baggage was stolen, his personal safety was twice endangered, he had difficulties with the customs and passport officials, and in general his journey, instead of being a pleas-



ure, was an exceedingly hard and annoying task. Another German, after being relieved of almost everything except his hand-bag, was found by a fellow countryman sitting on his baggage in a street of a way station, and, surrounded by a crowd of natives, singing lustily, "*Deutschland, Deutschland ueber alles!*" the sentiment of the song being that just at that moment he would rather set his foot on German soil than do or have anything else in the world. Similar accounts might be multiplied, all sufficient to make the traveler entirely unacquainted with the Orient, and traveling alone, expect trouble and annoyance.

We were up on deck early Monday morning to get

#### Our First View of Egypt

and see what might be in store for us. The water front with its modern wharves had the appearance of any other harbor; but the boats all about, with exactly the same kind of sailing gear one sees on the ancient Egyptian pictures, the palm trees here and there sticking up over the houses, and above all the crowd of natives clamoring to get on board our ship, gave an unmistakably Oriental impression. An Arab never stands up if he can sit down. As these particular Arabs knew they could not come on board until the health officers had cleared the vessel, they were all squatted down as near to the steamer as they could get, their long, flowing garments closely drawn around them, for it was chilly, and talking and crying to each other and to the passengers at the top of their voices. As long as they were so far off it was most interesting and amusing to watch them; but once the health officers had descended the gang-plank, they were up and on the ship in a moment. They climbed up on the ropes, on the anchor chains, on anything that would give them a holding, and seemed almost at once to fill every part of the ship. They were on deck, in the library, the corridors, the dining-room, all talking at once, and fighting with each other over the luggage of the passengers. It seemed at first no order could come out of the pandemonium, and that one was simply at their mercy. But things soon settled down. The experienced travelers were striking bargains with this or that native to bring their baggage on shore, and soon we followed, finding a fellow whose looks were not very prepossessing, but who seemed honest enough. He called a mate who had even less in his favor as to looks, and at once they began jabbering away over our baggage as though a fight would immediately ensue. We did not understand what it was all about, but it seemed to be perfectly in the regular order of things. They soon quieted down, took our bags, and led us over to the custom house near the wharf. Here we found an official who spoke German. He asked for our "business card," made a few passing inquiries about America, and charged us two piastres (ten cents) duty. Another official, a native, gave us a receipt for the sum paid, none of our baggage was even opened, and, without being asked for our passport, we were given the freedom of the country. The whole matter had been so simple that we thought some mistake had been made, and we were rather disappointed something had not "happened."

#### Alexandria,

as is well known, was founded by Alexander the Great, B. C. 322. His successor, King Ptolemy I., Soter, made the city his capital, and in order to induce the most learned men of the day to reside there, built the famous museum and library. His court was graced by the orator,

Demetrius Phalereus, who is said to have suggested the building of the library, the artists Apelles and Antiphibes, the mathematician Euclid, and the physicians Erasistratus and Herophilus. During the reign of Ptolemy II., Philadelphus, the library is said to have had 400,000 manuscripts, and one hundred scholars were drawing a salary from the court treasury as members of the library. At the time of Caesar, B. C. 48, when the library was burned, it is said to have contained 900,000 manuscripts. A second library was founded, the nucleus of which was a large number of manuscripts, said to be 200,000 (which had formed the famous library of Pergamus, founded B. C. 197), given by Antony to Cleopatra. The Christians found their way to Alexandria under the supposed leadership of Mark at an early date. They were frightfully persecuted by Decius (A. D. 250), by Valerianus, seven years later, and by Diocletian in 304. In Alexandria the Hebrew Scriptures are said (probably without foundation) to have been translated into Greek by the seventy (or rather seventy-two, six from each tribe) learned men. The chronicle of Bar Hebraeus, the celebrated Syrian writer, says that these scholars who knew Hebrew and Greek perfectly were invited by the Ptolemy to Alexandria. He built for them six houses, one house for every two scholars, on an island apart, requesting them not to have any conversation with each other. Six translations were made, each pair of scholars making one translation. When these six were compared with each other they were found to agree verbally. "And the king," so the chronicle closes, "took this copy and placed it in his library, which was in Alexandria."

It was in Alexandria, also, that for a number of years the fierce discussions on religious dogmas between Arius and Athanasius, between the latter and George of Cappadocia, between the Anthropomorphists and their opponents, and between Cyril and Nestorius, took place. Here, also, stood the famous Lighthouse or Pharos, Cleopatra's Needles, and the Serapeum, the latter built to hold the statue of a god of the underworld from Sinope called Serapis. The library of the Serapeum is said to have had 300,000 manuscripts. These were burned by the Arabs under order of the Khalif 'Omar, A. D. 641. They were sufficient, it is said, to heat the public baths of Alexandria for six months. Omar's reason for burning them was that if they agreed with the "book of God" they were useless and need not be preserved; if they did not agree, they were pernicious, and ought to be destroyed.

Today there is not much left to see in Alexandria. A half day, or even less, will suffice to see the objects of interest. As Baedeker's guide-book is so clearly written, it is not necessary to take a dragoman to point out the places. The carriage-drivers understand enough English to know where you want to go, and they are so used to travel that the mere mention of the place in Arabic (which anybody can pronounce accurately enough with the aid of the guide-book) is sufficient to direct them to the desired point of interest.

We were soon passing through narrow streets, some just wide enough to admit of the carriage, on our way to

#### Pompey's Pillar.

It was not yet seven o'clock, but to all appearances the day was already several hours old to the natives sitting down in their booths and stalls crying out their wares, or hurrying past on foot or donkey seemingly bent on some pressing errand.

The first impression we got of the natives surely was not one of laziness. It is a fact, nevertheless, that they, like some other people, do not work any more than they absolutely have to. We were much struck by the number of people who were either blind or whose eyesight was very much impaired. Then we remembered a very long hour and a half the students at the University at Halle, two years ago, on the occasion of the Kaiser's birthday, were compelled to worry through, listening to an address made by a member of the faculty on "The Egyptian Eye-sickness." He discussed it historically, socially, psychologically, dissected it, analyzed its parts, theorized and soliloquized over it until almost everybody wished there were no Egyptian eye-sickness. Face to face with it, I was sorry I had paid but little attention to the lecture, as it would have been some satisfaction to know why almost everybody we saw had eyes more or less defective. In a general way this disease is accounted for on the ground that the parents or nurses of a child, owing to a religious superstition, will not drive the flies from the eyes of the child until it is three years old. There are other reasons, however, more important than this.

Pompey's Pillar is like most of the Roman shafts one sees in Italy and different parts of Egypt and Syria. It was built as a landmark for ships, and bears its present name because in the Middle Ages it was thought this was the site of Pompey's grave. Others say it was built by a Roman prefect named Pompey in honor of Diocletian, some little time after 302 A. D. Not far from Pompey's Pillar are the catacombs discovered in 1900, and recently excavated. These tombs form the principal attraction of Alexandria, but they are so interior in historical and artistic interest to those in Upper Egypt that it is well for the traveler, if he cares to see them at all, to visit them before proceeding further on his journey southward. They were built, or rather dug, in the second century A. D., and are a splendid example of the Egyptian, Greek and Roman composite, at that time prevalent in Alexandria. The main rooms doubtless belonged to some high official; around these, as is usual in the Egyptian graves, are ranged the tombs of the lesser dignitaries and court followers. One cannot help but be impressed with the magnitude of the whole structure (it is three stories high under ground), and the immense amount of time and labor which must have been expended on it. Near the catacombs a "modern" building was being constructed. We watched the natives at work, some with almost primitive instruments, laboriously hewing out and shaping the stone, others in bare feet carrying the large stones on their backs up the ladders or improvised stairways, still others preparing the mortar and placing the stones into position, the same manner of work that had been done in Egypt for at least five thousand years; the only difference between the works of today and that of 3000 B. C. being that in the ancient days there were more skillful designers and heartless taskmasters to plan and carry out the work. Hence the wonderful pyramid, temple and grave which still hold the traveler almost spellbound when standing before or strolling throughout them. The common man was in bondage then, and he is still in bondage today. The bondage of that day enabled kings and princes to erect vast buildings and revel in luxury; the bondage today in Egypt permits the property-owner to become wealthy. England has done wonders in Egypt, for which the civilized world should be thankful; but she has not yet been able to so reduce the taxes of the natives as to better their condition.



## THE FAMILY

## AN AUGUST NIGHT

OLIVE A. SMITH.

Through low-hung branches of whispering trees  
Late moonbeams shimmer and sway with the breeze;  
Scarlet poppies and windflowers blue  
Bend low at the kiss of the cooling dew.

From over the meadow a fragrance comes  
Of withered rose-petals and clover blooms,  
And the cricket's chirp falls, soft and clear,  
On the weary, drowsy, town-bred ear.

Far out on the river's tranquil breast  
Black shadows quiver, and fall, and rest;  
Then rise again, in ceaseless play  
With the night wind which seeks to bear them away.

The grass-blades, parched by the August sun,  
Lift their drooping heads, and, one by one,  
Murmur their thanks and a low "Good-night,"  
As the half-orbed moon sinks out of sight.

A million fitting gleams of light  
Proclaim the fireflies' giddy flight,  
And under the starlight's gauzy screen  
The fairies dance on the open green.

In her robe of lambent, languorous heat  
The old earth slumbers, serene and sweet,  
Dreaming of May-time songs and flowers,  
And of autumn's golden harvest hours.

Emporia, Kansas.

## Thoughts for the Thoughtful

They might not need me —  
Yet they might —  
I'll let my heart be  
Just in sight.  
A smile so small  
As mine might be  
Precisely their  
Necessity.

— Emily Dickinson.

We should be equally glad to do service  
and to accept service; to give out sunshine  
and to absorb it. — Rev. Charles G. Ames.

We needn't be bothering our heads and  
troubling our minds about what our future  
is going to be. If we are wholly given up  
to God, He will lead us. Paul never  
marked out the path he was going to tread.  
Hold your reins loosely, and God will  
guide you. — D. L. Moody.

Carve the face from within, not dress it  
from without. Within lies the robing-  
room, the sculptor's workshop. For who-  
ever would be fairer, illumination must  
begin in the soul; the face catches the  
glow only from that aide. — Rev. W. C. Gan-  
nett.

When the little Pilgrim turned . . . she  
found one standing by, such as she had  
not yet seen. This was a youth, with a  
face just touched with manhood, as at the  
moment when the boy ends, when all is  
still fresh and pure in the heart; but he  
was taller and greater than a man.

"I am sent," he said, "little sister, to  
take you to the Father; because you have  
been very faithful, and gone beyond your  
strength."

And he took the little Pilgrim by the  
hand, and she knew he was an angel. And  
immediately the sweet air melted about  
them into light, and a hush came upon her  
of all thought and all sense, attending till

she should receive the blessing, and her  
new name, and see what is beyond telling,  
and hear and understand. — M. W. Oli-  
phant.

When men wish to cleanse a swamp,  
they have but one problem — to get the  
water to running out. So when you would  
purify your mind, there is only one prob-  
lem — to set its interests to flowing out-  
ward. They may turn the swamp down  
hill by under drainage; they may turn a  
hill upon the swamp by pouring a river in;  
they may lift the swamp into the clouds by  
cutting down the tree-barriers that shut  
out the sun. There are many ways of  
cleaning a swamp, and a mind; but they  
all tend outward; they all transform the  
swamp from centre-life to circumference-  
life. — Amos R. Wells.

The dew, formed in the silence of the  
darkness, while men sleep, falling as will-  
ingly on a bit of dead wood as anywhere,  
hanging its pearls on every poor spike of  
grass, and dressing everything on which it  
lies with strange beauty, each separate  
globule tiny and evanescent, but each  
flashing back the light, and each a perfect  
sphere, feeble one by one, but united  
mighty to make the pastures of the wilder-  
ness rejoice — so, created in silence by an  
unseen influence, feeble when taken in de-  
tail, but strong in their myriads, glad to  
occupy the lowliest place, and each "bright  
with something of celestial light," Chris-  
tian men and women are to be "in the  
midst of many people as a dew from the  
Lord." — Alexander McLaren, D. D.

The trouble with us too often is that we  
do not realize the presence of our Master  
though He is close beside us, and miss al-  
together the comfort of His love; Mary  
stood with breaking heart by the empty  
grave, crying out for her Lord, who even  
then was close behind her, but unrecog-  
nized, "she supposing him to be the gar-  
dener." A moment later, however, the  
speaking of her name in the old familiar  
tone of voice revealed Him to her, and in-  
stantly her sorrow was turned into joy. So  
we stand oftentimes in the deep shadows of  
grief, longing for comfort, yearning for  
love, while Christ is close beside us, closer  
than any human friend can be. If only we  
will dry our tears and look up into His  
face, believing, our soul shall be flooded  
with His wonderful love and our sorrow  
shall be swallowed up in fullness of joy.  
There is never the least doubt about the  
presence of Christ in our times of trouble;  
it is only because we remain unaware of  
that presence that we are not comforted. —  
J. R. Miller, D. D.

He says: "My child, don't carry that bur-  
den." The infinite Ruler of the universe,  
wise in counsel and wonderful in work-  
ing; the God who guarded the infant Moses  
in his basket of rushes; who sent His mes-  
senger birds to Elijah by the brook Cherith;  
who quieted Daniel among the ravenous  
beasts and calmed Paul in the raging tem-  
pest — He it is who says to us, "Roll your  
anxieties over on Me, for I have you on  
My heart." Yet how many of us there are  
who hug our troubles and say to God, "No,  
we will not let anybody carry these trou-  
bles but ourselves." What fools we are!  
Just imagine a weary, foot-sore traveler  
tugging along with his pack on a hot July  
day. A wagon comes up, and the kind-  
hearted owner calls out: "Friend, you  
look tired. Toss that pack into my wag-  
on." But the wayfarer, eyeing him suspi-  
ciously, mutters to himself, "Perhaps he  
wants to steal it," or else sullenly replies,  
"I am obliged to you, sir, but I can carry

my own luggage." The folly of such con-  
duct is equal to that of the man who should  
check his trunk through to Chicago and  
then run into the baggage car every hour to  
see if his trunk is safe. We do not hesitate  
to trust our own valuable property to rail-  
way officials and expressmen, and we  
laugh at the folly of those who refuse to do  
it; would it not be well then for us to  
"check through" all our dearest interests  
as well as our cares? When we reach the  
door of our Father's house we shall find  
that all our treasures worth keeping are  
safe, and that not one of them has been lost  
by the way. — Theodore L. Cuyler, D. D.

No noble scheme, no beneficent impulse,  
was ever given to the race that did not  
directly gather around it unworthy crea-  
tures, hungry camp-followers, time serving  
hangers-on, to spoil and disfigure it; the  
finger-marks of human handling are visi-  
ble on everything, so that, if God were to  
wait for immaculate men and women to  
give currency and ascendancy to any one of  
His ideas and ends, it would suffer an in-  
definite postponement. But this has not  
been the Divine policy. God chooses the  
harlot Rahab to open the promised land to  
the Hebrew people; her lying fabrication  
and deceitful craft are taken up like threads  
in the fast-flying shuttle of the Almighty  
and wrought into His design. He leaves  
men to act out their natural and spontane-  
ous instincts and turns these to the best  
account — the actors pass, the principles  
abide. — Rev. J. Sparhawk Jones.

He was better to me than all my hopes,  
He was better than all my fears;  
He made a road of my broken works,  
And a rainbow of my tears.  
The billows that guarded my sea-girt path,  
But carried my Lord on their crest;  
When I dwell on the day of my wilderness  
march  
I can lean on His love for a rest.

— Anna Shipton.

RECOVERING A STOLEN SAB-  
BATH

MYRA GOODWIN PLANTZ.

THE first hymn and the long prayer  
were ended when Mrs. Gordon and  
her family hurried up the aisle. There  
was a frown on the face of the father, for  
he was one of the official members of the  
church, and realized the example was not  
the best, especially as the Gordon pew  
was well to the front.

The minister stood in the pulpit waiting  
for the silence necessary for his Scripture  
lesson. A number were late, and there  
was the rustle of moving in the seats to  
make room, and the usual turning of the  
heads of the curious. The preacher took  
in the situation a moment, and then said,  
with a touch of justifiable impatience in  
his voice: "When I see some of you com-  
ing in late to church, I wonder if you will  
not be too late to reach the gate of heaven  
in time."

This cut Mrs. Gordon to the heart. She  
had made a great effort to get to church  
at all that morning, and the minister did  
not appreciate the favor. Now it hap-  
pened the minister had spent more than  
usual effort on that special sermon, and  
he wanted the attention of his hearers.  
He had an idea that people who came in  
time were better able to unload their cares  
and give undivided attention to his words.  
He had labored long and hard to bring  
water from the wells of salvation, and he  
wanted empty vessels to fill. He could



see by the preoccupied look on many faces that men were thinking of their business, women of their household cares, students of their lessons for the coming day, and pleasure-loving folk of their diversions.

Mrs. Gordon was saying to herself as the minister began his subject: "John needn't look so cross. If he would get up for an early breakfast Sundays, and not read until the last moment, it would be easier to get to church. I stopped for a last look at the Sunday-school lesson, and found just what will be the heart of it. Lillian was delayed hunting for her best gloves. Jennie forgot to lay out the things for the children, and half the garments were missing. Bridget left the hot water faucet running yesterday, so there was no water for baths last night, and we had to have them this morning. She had not prepared her chicken, and I had to help her so she could get off to early mass. Bert sat up till twelve last night studying for an examination. The girls were out at a party, and of course they did not feel like getting off early this morning. I wish the minister had Bridget to deal with, and my two little ones to get ready Sunday morning. What an unreasonable man he is!"

So she threw up her barricade against the earnest, helpful words the preacher was trying to fire into her heart, and she went home from church more weary than ever. The only thing that redeemed the day was that she got some comfort out of the helpful suggestions on the Twenty-third Psalm in the Sunday-school lesson.

One thing that added to Mrs. Gordon's injured feeling was that her neighbor, Mrs. Parsons, always reached church early, with her five children lined up for attention the moment the minister appeared. It was so on her mind that Mrs. Gordon ran over to her friend's house early the next day.

"Excuse this morning call, but I want a recipe from you."

"It is my orange marmalade, I suppose?" replied Mrs. Parsons, laughing. "That is making me famous."

"No, I want to know how you manage to get your family into church just before the ringing of the last bell."

"As we have quite a walk for little folks, we start early so as not to tire the children, and husband and I both feel better prepared for the sermon by a few moments' rest. It does the children good to feel that the church is God's house, and a place for reverent quiet," was the answer.

"Yes, but how do you manage to get started from home so early?" insisted Mrs. Gordon.

"Oh, you want the recipe for rescuing a stolen Sabbath? A good deal of mine used to be borrowed Saturday, so I formed the Saturday Night Club. It became all the more necessary after I found I had to do without help this winter. I got the idea from my grandmother, who visited here when we were in the habit of starting to church late, hurrying as to a fire, forgetting our money, and putting our gloves on in the street. She told me her Sabbath used to begin Saturday night, when all unfinished work was laid away. She said there was as much sin in finishing work Saturday at the expense of strength for

Sunday as doing it on Sunday, so I found I had to begin to plan for Sunday early in the week. I have one special place on the lower part of the sitting-room table where the Sunday-school helps are kept. When I have a few moments I pick them up, and my lesson develops as the week goes on. Saturday morning we read the lesson at family worship, so the children will be sure of it before Sunday. Then the mending often used to be left till Saturday evening. Never breathe it, but I have been forced to mend a glove or an unexpected rent Sunday morning, in the past. Now I have Minnie, who is fourteen, give me an hour Wednesday afternoon, and we go through the wash together. What we do not do then, I finish that evening. Saturday morning, before any one can play, or study, or visit, the children (even the boys) examine their Sunday clothes to see if gloves are whole, no buttons lost, and nothing missing. I see to my own things and my husband's, which takes only a few moments. I do not have much unexpected sewing, but anyway I can get it out of the way before Sunday. Oh, yes, I forgot my Sunday box! We used to have the worst time over our Sunday collection. We wanted each child to put a subscription in a separate envelope; but Sunday morning papa would find he had nothing but bills, and I would have to borrow pennies from the girl for Sunday-school; then we would let our weekly-offering go by, and it seemed so much more the next time."

Mrs. Gordon nodded. This was one of her trials.

"Well, the church box solves the difficulty. The children are supposed to put in their own little compartments their pennies and the dime they give to the church. They often save or earn it. We encourage that, but at least they can ask papa for it before Saturday. I plan to save the money my husband and I give out of the household money, early in the week. If I cannot, he sees to it Saturday morning. Then we want a good dinner Sunday—it is the day my husband can take the time to enjoy his dinner. It is not so easy to plan that without a servant, but I have learned to make a number of good desserts that are nice cold—gelatine pudding, for instance, or ice cream, which the children sometimes freeze on Saturday evening and papa packs in ice, for we can't have it delivered on Sunday. Sometimes it comes Saturday evening packed to keep. Then mince pie in winter is good. I roast my beef or fowl before I go to church, for I have nothing to do for the children, as the Club does that."

"After supper Saturday evening the Club does not exactly meet—it scatters, rather. Mr. Parsons sees that there is plenty of fuel up to last till Monday. One of the girls goes through the family wardrobe and sees that everything is ready—rubbers, gloves, even hat-pins, in place, so the whole family could start for church in fifteen minutes if necessary. One child puts away the games and noisy toys we do not think best for Sunday, and gets out the dolls for the little ones, the books, the pencils and paper, we think they can use. The two older girls go through the house to see that everything is in order—you know on Saturday how the children cut papers and make kites and get things

out of order generally. Then corn is popped or candy made for the Sunday afternoon treat. I get everything ready for a quick breakfast; we have oranges, and real cream on our breakfast food, Sunday morning. By half-past seven or eight we are ready for games with the children. Papa and I do not play long. We usually look over the magazines or read some new book. We try to have no outside engagements that evening, and go to bed a little earlier so as to enjoy the Sabbath. Of course I could always find extra sewing, and husband could look over his accounts or find some man to interest in business, but one of the rules of the Saturday Night Club is, 'Unfinished business is laid on the table till Monday morning,' when we are all rested and in a good humor."

"But the children's lessons—do they not leave them until Saturday evening?"

"Not when they know they will not be allowed to get them then. Minnie is in the high school, but she has learned to keep up her work and not leave the extras for Saturday, as she once did. By studying some on Friday and two hours Saturday, she does not need the evening. Katie gets her work out of the way Friday evening, to have the whole day Saturday; and if the little ones have any spelling we take it after breakfast Monday. I suppose you are thinking about the baths, which used to often be left over for want of hot water. I have for some time made it a rule for the little ones to come in from their play about eleven Saturday morning. I can give them attention before dinner, and they get well cooled off by the time dinner is over. They enjoy it so much more than when they are tired and sleepy, and it tires me less. The rest of us can easily manage for ourselves in the evening. Of course I see that there is plenty of hot water. It does take a little effort on Saturday to prepare for getting to church early on Sunday, but it makes the difference between a spoiled Sabbath and a delightful one."

"Your recipe is well worth trying," said Mrs. Gordon, as she rose to go. "Just see if the Gordon family is not in place to a man next Sunday before the service begins."

After that two happy mothers often smiled at each other as they filed their broods up the church aisle while the organist struck his first notes. They rejoiced over the success of recovering a lost rest day.

Appleton, Wis.

### Helps to Patience

A woman, whose life has been long checkered with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child by my old father. He was the village doctor. I came into his office, where he was compounding medicine one day, looking cross and ready to cry."

"What is the matter, Mary?"

"I'm tired! I've been making beds and washing dishes all day, and every day, and what good does it do? Tomorrow the beds will be to make, and the dishes to wash over again."

"Look, my child," he said, "do you see these empty vials? They are all insignifi-



cant, cheap things, of no value in themselves; but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they carry which kills or cures. Your daily work, the dishes washed or unwashed, or the floors swept, are homely things, and count for nothing in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. These make your life."

No strain is harder upon the young than to be forced to do work which they feel is beneath their facilities, yet no discipline is more helpful. "The wise builder," says Bolton, "watches not the bricks which his journeyman lays, but the manner in which he lays them." — *Epworth Herald*.

### ROBIN SINGING IN THE RAIN

Dear the Bluebird's dewy warble; passing  
dear the evening strain  
Of the Hermit and the Veery; but within  
my heart hath lain  
Deeper still the voice of Robin,  
Robin singing in the rain.

Glad the whistle of the Redwing, joy is  
always in its strain;  
Bobolink's ecstatic music plucks the very  
thorn of pain;  
But I love my mellow-hearted  
Robin, singing in the rain.

Oh, my Robin, mellow-hearted, not a  
ripened note in vain;  
I will tune my pipe to yours, dear, slender  
though its one refrain;  
Happiness is born of singing,  
Just of singing in the rain.

— ELLA GILBERT IVES, in *Woman's Journal*.

### HOW RUTH WON OUT

"HAVEN'T you that waist ironed yet? Oh, dear, how slow you are!" and Sara snatched up the feather duster and started for the dining room. "I'll show you how to get through a room in no time."

"And none of the dust escaped," said Hugh. "I've seen Sara's dusting and I've seen Ruth's, and if it's my room, I prefer Ruth, if you please."

Ruth's plain face flushed. "But I am slow, Hughie dear," she said; "slow as a snail. Sara's so much quicker and brighter and prettier — and everything. Sometimes I get discouraged!" She ironed away with painstaking care that boded ill to the wrinkles.

"Don't you care, little sister," said Hugh. "There are cases where slowness gets ahead of quickness, and see if you don't win out in the end."

It is a misfortune to have one sister so much more attractive than the other that she is constantly being put forward, while the quieter girl comes to believe herself duller than she actually is. Poor Ruth! with her face that had no pretensions to beauty, and her quiet, slow ways, had become so used to being overlooked when her more brilliant sister was about that she considered herself very stupid. It wasn't often that Hugh spoke so decidedly, and Ruth went about with a happy face all day. For Hugh was the idol of both his orphan sisters' hearts, and even the aunt who kept house for them would do anything for the boy who in taking his father's place had become a man before his time.

It was the next day at dusk that Aunt Sally Bristol sat rocking at her window, and suddenly cried out: "They're bringing in Hugh! They're bringing in our boy, and he is dead! Oh! oh!" Whereupon

she wrung her hands and laughed and cried by turns.

Sara rushed to the window and from there to the door, crying excitedly: "Bring him in, bring him right in! He is my brother, and I will nurse him till I drop. Tell me the worst! Don't deceive us!"

The men who were bringing in Hugh Bristow's limp figure paused. After all, the poor boy had no mother, and if the frantic sister and the hysterical woman at the window were to be his nurses, perhaps they would better take him to the hospital, as they at first intended. Just here a small but firm hand pushed Sara to one side, and Ruth's slow voice said: "Rest a moment on the hall couch while I get a bed ready. Have you sent for the doctor? Sara, see that there is plenty of hot water. Aunt Sally, bring some light wood upstairs for the fireplace."

Ruth was not slow in getting upstairs, nor in making up the bed which she had felt sure Sara's shiftlessness had left undone. "Come right up," she called, and there was something in her clear, steady tones that made the men glad they had brought the sick man home.

"He is badly hurt," one of them said to her, as she helped adjust the pillows, "but it isn't fatal, miss, it isn't fatal. He got caught in a machine he was repairing, and some idiot set to running. The doctor's sent for, miss, and if you just take care of him yourself, he'll come out all right. But keep that light-haired one away, miss, and the nervous old lady. You've got the nerve for a nurse, miss, you have."

Very soon the doctor came, and after a long examination told the waiting group below that they need not be alarmed, but that it would be a long time before Hugh would be entirely well. "I shall send over a man for night duty and the lifting, and one of the men who brought Hugh home says he has a sister whom I can trust to relieve the nurse."

"Oh, yes, doctor; I would die for Hugh," said Sara.

"He doesn't require that," said the doctor, shortly, turning to Ruth. "You will take charge in the sick room, Miss Ruth. Here are the directions for the medicines, and" — a few words in an undertone told Ruth what her duties were to be.

It was very strange to see how the grouping of that family picture changed. Ruth was in the foreground, calm, firm, and restful in the sick room, gentle to the nervous aunt, who seemed to feel that her part in this trouble was to weep and wail and to torment them all with fearful forebodings, and thoughtful about the housekeeping. Sara, the brilliant one, slunk miserably into the background, not allowed in the invalid's room since the day she forgot to give the medicine twice, in her ardor in soothing her brother by reading poetry, and proved herself quite useless in this crisis.

It was one day when Hugh was sitting up that he called to Ruth to bring her little stool to his feet. "Ruthie," he said, his white fingers stroking the smooth brown head, "do you know, there's somebody who is glad you're slow — somebody who wouldn't be getting well so fast if it wasn't for the patient, quiet little nurse he has had. And do you know what the doctor said this very day? That he wished every family had in it a girl like our Ruth, for it wouldn't matter much what happened to them, she would be sure to help them out."

— FRANCES WELD DANIELSON, in *Well-spring*.

"Phot's thot?" said the newly hired maid, pointing to the folding bed in her room. "A folding bed," was the reply. "If thot's th' case Oi can't shtay here. Oi niver cud shlope shtandin' up." — *Judge*.

### ABOUT WOMEN

— Mrs. William Dexter, of Worcester, a native of Maine, has given \$40,000 to erect a new dormitory for girls at Colby College, Waterville.

— Mrs. Mary E. Miller, of Lafayette, Col., is the president of a bank. She also has large coal and real estate interests. The town, of which she is the founder, carries in every deed a clause forbidding the sale of liquor.

— Lady Henry Somerset says of Duxhurst, her home for inebriate women, that more than one-half of the women cared for there are cured. The cost of carrying on Duxhurst, with the varied industries, is over \$11,000 a year.

— A chime of ten bells will be given Chicago University by Prof. Palmer of Harvard in memory of his wife, Alice Freeman Palmer. An appropriate inscription will be cast on each bell, and a memorial tablet will be placed at the foot of the university tower in which the bells are hung.

— Mrs. H. A. Mitchell Keays, whose book on the divorce question is making considerable talk, is a British Canadian. She is an accomplished musician as well as a writer. "He that Eateth Bread with Me" is her first long novel.

— Dr. Margaret Mary Sharp, of London, is an enthusiastic worker with the X rays. It was she who first defined their various modes of action on the human tissue. She was also the first to use radiant matter for the removal of hair as a professional procedure.

— Hildegard Hawthorne, daughter of Julian Hawthorne and granddaughter of Nathaniel Hawthorne, has just published a pretty story, "A Country Interlude." She is also a poet of marked talent.

— Mme. Emma Calve has founded a sanatorium at Cabrières, France, where sixty young girls who need pure air and medical attendance will be received every summer, all expenses being borne by the singer.

— Miss Sybil Carter, who has been teaching girls in the Indian schools to make lace, which always commands a good price, has undertaken the same work in Italy under the auspices of the Waldensian Society of New York. This work has also been very successful in the mission schools of China.

— At the Bowdoin College Commencement the honorary degree of Doctor of Literature was conferred upon Mrs. Geo. C. Riggs, better known as Kate Douglas Wiggin. She is the second woman to be thus honored by the college. The first was Miss Sarah Orne Jewett, whose father was a distinguished graduate of Bowdoin.

— Mrs. Margaret E. Sangster is many times an editor. She has a department in the *Christian Herald*, another in the *Ladies Home Journal*, and still another in the *Christian Intelligencer*. In addition to this, she contributes frequently to *Harper's Bazar*, which she edited for several years, has written several books within the past few years, and is president of the Woman's National Sabbath Alliance.

— Fanny J. Crosby (Mrs. Van Alstyne), blind and aged, greatly enjoyed attending the Christian Endeavor Convention held recently at Buffalo, N. Y. At the meeting of the Junior branch, this lovable woman received a warm greeting when she entered the hall. As soon as the children recognized her they began clapping and cheering heartily. This kindly demonstration lasted several minutes. The old lady was overcome with emotion. Tears from her sightless eyes coursed down her withered cheeks as she bowed in response to the ovation. All the hymns sung at that morning's meeting were composed by Miss Crosby.

### Taking the Flavor Out

WHEN Cousin Juliet went to spend the winter with the Burtons, the young people of Canterbury welcomed her with double cordiality, half upon the Burtons' account and half upon her own. Juliet was pretty and clever and fond of gaiety, and at first was extremely popular.

As the months passed, a change began to be noticed in the way people spoke of her. One day a girl explained it in a sentence:

"Juliet Burton is pretty and bright, I



know," she said, "but somehow she takes all the flavor out of the things you have or do; you go away from a talk with her feeling so poor."

How did she do it? In such unconscious ways! When little Mrs. Bates, for instance, proud over her new achievement, showed her the first basket she had made, Juliet said that the "lazy squaw" stitch was such a comfort because anybody could pick it up.

Delicate Amy Eliot, who had been ordered to live in the open air as much as possible, began to study birds. One day she told Juliet delightedly that she had seen a cardinal. Juliet answered that the cardinal was one of the commonest birds in that part of the country.

She did not mean to be inconsiderate; she would have said that she was merely stating facts. But there are so many different ways of stating facts!

"There's folks that are smart, and folks that are entertaining, and folks that are just as pretty to look at as pictures," an old countrywoman once said, "but give me every time the kind that heartens you up."

It is too good a word to grow old-fashioned, and happily the kind itself is never obsolete. If there are Juliets who dishearten — take the flavor out — there are always others whose lovely mission it is to dispel the creeping mists, and make us see our small kingdoms bright and full of promise before us, and send us on our way "heartened up." — *Youth's Companion*.

#### Pass on the Praise

"YOU'RE a great little wife and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment. And, forgetting all, she sang as she washed the dishes and sang as she made the beds, and the song was heard next door and a woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet, old story, the story of the love of a husband for a wife. As she sang, the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man hearing it thought, Here is a lad who loves his work, a lad happy and contented.

And because she sang her heart was mellowed, and as she swept about her back door the cool air kissed her on each cheek, and she thought of a poor old woman she knew, and a little basket went over to that home, with a quarter for a crate or two of wood.

So because he kissed her and praised her the song came and the influence went out and out.

Pass on the praise.

A word, and you make a rift in the cloud; a smile, and you may create a new resolve; a grasp of the hand, and you may repurchase a soul from hell.

Pass on the praise.

Does your clerk do well? Tell him that you are pleased, and he will appreciate it more than a raise. A good clerk does not work for his salary alone.

Teacher, if the child is good, tell him about it; if he is better, tell him again; thus, you see good, better, best.

Pass on the praise now. Pass it on in the home. Don't go to the grave and call "Mother." Don't plead, "Hear me, mother; you were a good mother and smoothed away many a rugged path for me." Those ears cannot hear that glad admission. Those eyes cannot see the light of earnestness in yours. Those hands may not return the embraces you now wish to give.

Pass on the praise today. — *Selected*.

## BOYS AND GIRLS

### Johnny Lamelegs

Minnie Pointlace cried all day  
Because she was so tall!  
Harry Velvet cried all day  
Because he was so small!  
But Johnny Lamelegs laughed all day, and  
never cried at all!

— JOHN ERNEST MCCANN, in *St. Nicholas*.

## LIFE-SAVING BIRDS

GEORGE BANCROFT GRIFFITH.

MUCH has been written and spoken upon the sagacity of animals, and so interesting is this subject to most people, and especially to youth, that almost every parent has beguiled the severities of a winter's evening by narrating to his children some well-attested feats of animals, illustrative of their surprising sagacity. These anecdotes are generally related of quadrupeds — the dog, the horse, and the elephant; but I shall relate a few truthful ones about the birds.

Not long ago a pair of robins and a pair of cat-birds had nests near the residence of a gentleman in Virginia City, Nevada, and hatched out their young about the same time. One day the cat-birds were missed, having probably been shot. The young cat-birds were in danger of starvation, and when the robins came home with worms for their young the little cat-birds opened their mouths and made a great cry. The robins understood the appeal, and began feeding them. They did not do what they had undertaken by halves. Each evening the female robin sat on her own nest, and warmed with her body her own young, while the male robin took the nest of cat-birds. In this way both broods were reared, the little orphans growing up as strong and lively as though they had been cared for all through by their own parents.

A friend of mine once had a guinea fowl, whose mate had been condemned to death for killing young poultry. Strange to say, she took compassion on some orphan ducklings (whose mother had been killed by a hawk), and led them about, calling them and tending them with as much or more care than their deceased parent. It was a most singular sight to see the guinea hen quite changing her natural habits, and walking about, followed by a brood of young ducks. She never left them for a moment, except when she retired to her nest to lay; and even then, if the ducks uttered any cry of alarm, on the approach of dogs or children, their stepmother came flying over bushes and fences in a most furious hurry. Indeed, she became quite the terror of the children, running after them and pecking their legs if they came too near to her adopted brood, although at other times she was rather a wild and shy bird. The ducks had a habit of hunting for worms in the dusk of the evening, and the poor guinea hen, much against her inclination and natural propensities, thought it necessary to accompany them. Frequently, tired out, she used to fly up to the roost; but always kept her eye on the young ducks, and on the least alarm came bust-

ling down to protect them at any hour of the night.

One winter day, not long ago, a battle between birds took place on the ice in the Naugatuck River, near Ansonia, Conn. The battle was witnessed by a number of men and boys who were cutting ice near the scene of the fight. One of the contending parties was a flock of English sparrows, but those who saw the battle were not familiar with their antagonists. The battle began in a skirmish, but in a few minutes it waxed hot and the feathers flew. In the midst of the fight the boys ran toward the birds and frightened them away, but one of the sparrows slipped into a small air-hole and fluttered desperately. The boys stood around the hole, watching the drowning sparrow, when suddenly another sparrow flew over their heads and pitched on top of its unfortunate fellow. Quick as thought the rescuer thrust its legs under the wings of the drowning one, and before the boys could say "Jack Robinson," had borne it to a neighboring tree. The odd incident was witnessed by at least a dozen persons.

A sparrow fell to the ground from the ivy that clings to the walls of Christ Church, New Brunswick, N. J., and was found to be sick and crippled. Its little companions swarmed about it, expressing intense anxiety, and tried to lift the bird by catching its wings in their beaks, but failed. Presently one of the birds brought a twig about four inches long, and the sick bird caught it in the middle. The others caught the ends, and, flying away, carried the invalid back to the ivy.

An English vicar testifies that he has seen a pair of swallows, when the time for migration came and they found their young brood too weak to fly, plaster the nest up with mud with the six young swallows in it. Returning in the spring, they aroused the young swallows, which were found to be none the worse for their long hibernation. There is a suggestion, also, that the swallows were accustomed generations ago to hibernate regularly, and, though they have discovered the preferability of migration to a warmer climate, they are yet able to return to the old habit in case of need.

Birds may not have souls, but sometimes it really seems that they do have them, and good-sized souls at that. There was once a remarkable woman, known as the "Seeress of Prevost," who claimed that, whenever she looked into an animal's eyes, she could "see the soul behind them." However that may be, a certain nightingale named Nib possessed a heart, or soul, or something, that made him very kind. A stray little bird was one day put into Nib's cage. Most birds would have attacked and made short work of the stranger, but Nib fed it with the choicest bits. The little bird proved ungrateful when it had grown strong, for it attacked Nib, flying against his legs, hanging to his tail, and doing the best it could to annoy him. Instead of punishing the wail, Nib mounted his perch and looked down on it with an expression of grief. Some months afterward another little bird of the same species as the first was put into the cage. Nib remembered his former experience, retired with dignity to his upper loft, cocked his eye at the little stranger and made no attempt to feed it. Poor Nib caught cold and lost his voice. One day he folded his wings, drooped his head, and his life passed away.

*East Lempster, N. H.*



# THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Third Quarter Lesson VIII

SUNDAY, AUGUST 21, 1904.

1 KINGS 18:30-46.

### ELIJAH ON MOUNT CARMEL

#### I Preliminary

1. **GOLDEN TEXT:** *If the Lord be God, follow Him.* — 1 Kings 18:21.

2. **DATE:** About B. C. 907.

3. **PLACES:** Mt. Carmel, overlooking the Mediterranean; Kishon, a stream flowing down the northern slope of Carmel into the Mediterranean; Jezreel, the summer residence of Ahab and Jezebel, at the foot of Mt. Gilboa.

4. **CIRCUMSTANCES:** In moral grandeur, the scene on Mt. Carmel, when Elijah, solitary and from a human standpoint defenceless, faced the priests of Baal and the faithless king and people of Israel, has never been surpassed. The challenge had been uttered: Let two bullocks be provided; give one to the priests of Baal, and let them prepare it for sacrifice; give me the other, and I will prepare mine; neither of us shall put fire to the wood; then let the priests call upon Baal, and I will call upon Jehovah; "and the god that answereth by fire, let him be God." A fairer test was never submitted. The people at once approved: "It is well spoken."

The precedence was given to Baal's priests. Their bullock was slain by them in the presence of the people and prepared for sacrifice, but no fire was allowed to kindle the wood. Circling round the altar, with hair streaming in the wind, they began their invocations to Baal. From morn till midday their shrill cries went up, but all in vain. Stung to fiercer earnestness by Elijah's mockery, their frenzy rose to the highest pitch; in their frantic zeal they cut themselves with knives, and, streaming with blood, poured forth their supplications till the hour of evening sacrifice — but all to no purpose: "There was neither voice, nor any to answer, nor any that regarded." At this point our lesson begins.

5. **HOME READINGS:** Monday — 1 Kings 18:17-29. Tuesday — 1 Kings 18:30-46. Wednesday — Josh. 24:14-24. Thursday — 2 Chron. 6:40 to 7:3. Friday — Isa. 37:8-20. Saturday — Isa. 44:9-19. Sunday — Jer. 10:1-11.

#### II Introductory

The declining sun admonished Elijah of the approach of the hour for evening sacrifice. It was idle to wait longer for Baal to vindicate himself. The people were called to leave the priests to their vain efforts and to gather round the ruins of the old altar of Jehovah. With care Elijah selected twelve stones — symbols of the ancient, united Israel — and restored the structure, digging a trench about it. Then the victim was prepared and laid upon the wood for a burnt-offering; and the people were bidden to drench the sacrifice and wood with water from the neighboring well, that there might be no suspicion of concealed fire. Thrice was this unusual order obeyed, until the trench was brimmed by the overflow. And then, in perfect calmness, the prophet's solitary prayer went up to the Lord God of Abraham, of Isaac, and of Israel, beseeching Him to manifest Himself, that all might know that He was the true God, that everything had thus far been done in accordance with His will, and that the hearts of the people might be turned back to Him. Scarcely had the prayer been uttered when the sky was cloven by the descending flame; sacrifice and wood were consumed; the very stones were

pulverized and the dust licked up; nothing was left where the altar had stood but a blackened spot. Jehovah had answered by fire.

The effect upon the people was overwhelming. They fell upon their faces, and the deep murmur of confession rose at length to a loud and unanimous chorus — "Jehovah, He is the God." The prophet found himself in an instant at the head of the people. They turned to him, not to Ahab. His word was accepted as law. "The priests of Baal — seize them!" he cried; "let none escape!" The prescribed penalty for idolatry was immediate death. The priests were hurried down the ravine of the Kishon, and under the lead and direction of Elijah were slain there. Their blood dyeing the waters of the brook, and their corpses floating on its current, were the fruits of the first repentance which the nation had shown for the idolatry introduced by Jeroboam.

King Ahab witnessed the slaughter of the priests without interference. Very likely he dared not interfere. But Elijah, leader and zealot as he was in this tragedy of judgment, did not lose for a moment his self-control. He urged the king to return to the summit to partake of the sacrificial feast, while he and his servant bent their steps westward and seaward. Arriving at the upper slope, Elijah sent his attendant to watch over the sea for the signs of rain, while he "bent himself down, with his head, in the Oriental attitude of entire abstraction, placed between his knees." Six times the watcher reported no signs visible; but on the seventh outlook he discerned on the far horizon a cloud rising, "like a man's hand." Scarcely could Elijah get word to the king to hasten down and prepare his chariot, before the heavens were black, and the trees swaying with the coming storm. Strengthened by "the hand of the Lord," Elijah girded up his mantle about his loins and ran before Ahab's fast-speeding horses amidst the rushing storm, even to the entrance of Jezreel.

#### III Expository

30. **Elijah said unto all the people.** — He was done with the priests of Baal for the present. Come near unto me. — They had given sufficient attention to the Baal invocations; now he claims for himself their undivided interest and attention. He repaired the altar of the Lord. — Its demolition was probably recent, an evidence of the persecution carried on by Jezebel. "Elijah's repairing was an act of profound significance. It showed him as the restorer of the law and the true religion" (Pulpit Commentary).

Carmel was already a holy place, famous for an altar of Jehovah, now overthrown, like all others, throughout the land. . . . Its reputation as a sanctuary, centuries later, led Pythagoras thither; while Tacitus tells us that Vespasian found on it, even in his time, an altar without image or temple. . . . Hither the Druses still come yearly from Lebanon in great numbers to offer sacrifice (Geikie).

31. **Elijah took twelve stones** — making the selection probably from the stones previously used. According to the number of the tribes — showing that he recognized no real division. The covenant relations with Jehovah included not merely ten tribes, or two, but Israel as a unit. **Israel shall be thy name** — a name that covered not a part of Jacob's descendants, but the whole; a name given because of prevailing,

victorious prayer; a name associated with the casting away of strange gods.

It is expressly remarked that Jacob, the one progenitor of the entire people, had received from Jehovah the name "Israel," that is, God's soldier, because he commanded his entire house: "Put away from you the strange gods" (Gen. 35:2, 10, sq.). Only the people who did as he did had a claim to this name (Bahr).

32. **Built an altar in the name of the Lord.** — All this altar-building and procedure was for the service and glory of Jehovah. Made a trench — for water, as will appear presently. As great as would contain two measures of seed — "as broad as a two-peck measure" (Geikie).

Elijah adopted this course for the purpose of precluding all suspicion of even the possibility of fraud in connection with the miraculous burning of the sacrifice. For idolaters had carried their deceptions to such a length that they would set fire to the wood of the sacrifices from hollow spaces concealed beneath the altars, in order to make the credulous people believe that the sacrifice had been miraculously set on fire by the deity (Keil).

33-35. **Put the wood in order** — preparing for the sacrifice in accordance with the method prescribed in the law (Lev. 1:6-8), omitting no detail, showing no haste. **Fill four barrels with water.** — four water jars. The water was taken from a neighboring well, or from the Kishon. **Pour it on the burnt sacrifice** (R. V., "offering"). — The victim, the wood, the altar, were to be drenched with water and the outside trench filled with the overflow, so that even the false priests could see that there was no chance for trickery. Stanley cites an old tradition that a man whom the Baalite priests had put inside their altar to kindle the fire, died of suffocation. **Do it the third time** — twelve jarfuls, and then sufficient more to fill the trench to the brim.

Van der Velde has proved that the place where the sacrifice was offered is at the ruin El Mohraka, and that here is a covered spring: "Under a dark, vaulted roof, the water in such a spring is always cool, and the atmosphere cannot evaporate it. I can understand perfectly that while all other springs were dried up, here there continued to be an abundance of water, which Elijah poured so bountifully upon the altar" (Bahr).

36, 37. **At the time . . . evening sacrifice** (R. V., "oblation"). — We may imagine that the fierce cries of the priests, which had been kept up from early morning, ceased just before Elijah's calm, brief and availing petition was uttered in the hearing of the people. **Lord God of (R. V., "Lord, the God of") Abraham, etc.** — reminding them of the proclamation made at the burning bush of Horeb, the name of the covenant-keeping God. **Let it be known . . . thou art God in Israel** — that is, manifest Thyself, vindicate Thyself, in such a manner as shall establish Thy right and claim as the Divine ruler of Israel, the sole Object of their worship; and that all other so-called gods are unworthy and vain. **That I am thy servant** — which

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would naturally follow if God should hear his prayer. Done all these things at thy word — no power or praise for himself; every act of his, every message spoken, had been in obedience to a mandate from on high. It would be convenient for the people to remember this, especially in view of the tragedy with which the experiment would end. That thou hast turned their heart back again. — Their "heart" had gone astray after idols; they were now to be graciously convinced of their delusion, and their hearts were to be drawn back to the true allegiance.

38. Then the fire of the Lord fell — a visible, descending, supernatural flame, with no roar of thunder, and therefore not confounded by the people with a lightning flash; the same "fire" that had fallen at the dedication of Moses' altar and that of Solomon; a convincing, overwhelming demonstration of the might and majesty of Jehovah. Consumed . . . sacrifice . . . (R. V., "burnt offering") . . . wood . . . stones . . . dust . . . water. — Stanley happily calls attention to "the exultant triumph in the words in which the sacred historian describes the completeness of the conflagration: The fragments of the ox on the summit of the altar first disappeared; then the pile of wood heaped from the forests of Carmel; next the very stones of the altar crumble in the flames; then the very dust of the earth that had been thrown out of the trench; and, lastly, the water in the trench around the altar is licked up by the fiery tongues, and leaves the whole place bare."

39. People . . . fell on their faces — an involuntary act of reverence at one of the most awe-inspiring spectacles that human eyes have ever been permitted to see. The Lord, he is the (R. V. omits "the") God. — They were convinced at last. All hesitation, all doubt, disappear in an instant. Baal is dethroned. Jehovah is acknowledged as the true, the only, God.

40. Take the prophets of Baal. — Now is the moment to utilize the awakened conscience and ardor of the people, and Elijah seizes it. In a theocracy like that of Israel the introduction of idolatry was an act of treason. Those guilty of it were by the law to be instantly killed (Deut. 13:1-18). Elijah brought them to the brook Kishon — the ravine of which was near at hand. The traditional scene of the slaughter still bears the name of Tell Kussis — "the hill of the priests." Slew them there — taking the lead probably in their execution, Phinehaslike, or like Samuel when he slew Agag, and being assisted in the work by the people.

It was done on the same principle as we execute criminals; with sorrow for their death, but with the certainty that it is not only just, but is mercy, life, safety, to multitudes of the innocent. The deed was a solemn, terrible execution, not a fanatical massacre (Green).

41-43. Elijah . . . Ahab, Get thee up. — He sends him back to the top of the hill to partake of the feast which usually accompanied special sacrifices. A sound of abundance of rain — a sound audible to the prophet only, it would seem. Ahab went up . . . Elijah went up — the king to feast, the prophet to pray. His face between his knees — the boldest of the bold

before men, the humblest of the humble before God. Said to his servant — supposed to have been the son of the widow of Zarephath. Look toward the sea — watch for the first sign of the expected rain. Go again seven times. — The answer to Elijah's faith was probably delayed for some lesson of patience or faith for himself.

44-46. At the seventh time. — So Naaman was cleansed at the seventh washing; so Jericho's walls fell down on the seventh day, at the seventh compassing or circuit. A little cloud . . . like a man's hand (R. V., "A cloud . . . as small as a man's hand") — a significant sign to the waiting prophet. Prepare thy chariot. — There was no time to be lost. The streams around Carmel would be rushing torrents, and the parched plain that stretched toward Gilboa would be deep in mud ere long. In the meanwhile (R. V., "in a little while") — almost immediately. Clouds . . . wind . . . rain — never more welcome than then. Hand of the Lord was on Elijah — a sudden accession of strength imparted to him. Bedouinlike he might have run beside the chariot on an ordinary occasion, but to keep ahead of it in that furious race with wind and rain for seventeen miles or more would have been impossible without "the hand of the Lord." Entrance of Jezreel — not within; he would await the results of the day's events upon Jezreel.

His object was apparently twofold: First, to honor the sovereign whom he had that day humbled in the presence of his subjects. The great prophet, by assuming the lowly office of a foot man, or forerunner, would give due reverence to the Lord's anointed, like Samuel on a somewhat similar occasion (1 Sam. 15:30, 31). Secondly, he may have hoped, by his presence near the king and court, to strengthen any good resolves which the former might have made, and to further the work of reformation which he could not but hope the proceedings of that day would inaugurate (Spence).

#### IV Illustrative

Pizarro, in his earlier attempts to conquer Peru, came to a time when all his followers were about to desert him. They were gathered on the shore to embark for home. Drawing his sword, he traced a line with it from east to west. Then, turning toward the south, "Friends and comrades," he said, "on that side are toll, hunger, nakedness, the drenching storm, desertion, and death; on this side, ease and pleasure. There lies Peru, with all its riches; here, Panama and its poverty. Choose each man as becomes a brave Castilian. For my part, I go to the south." So saying, he stepped across the line. One and another his followers followed him. This was the crisis of Pizarro's fate. There are moments in the lives of men which, as they are seized or neglected, decide their future destiny (Prescott).

#### East Greenwich Academy

##### Report of Board of Visitors

The Board of Visitors of the New England Southern Conference to East Greenwich Academy met at the Academy, June 15-16, last. The whole institution was carefully inspected and its interests considered. The board is most highly gratified with the faithful work being done by the efficient principal, Rev. L. G. Horton, and his faculty.

The location of the school is most admirable, being on the Shore Line of the N. Y., N. H. and H. railroad, only thirteen miles from Providence, and overlooking from its stately eminence on the hill the beautiful scenery along Narragansett Bay. The water view is declared by a former principal to be unsurpassed on the Atlantic coast and well-nigh equal to the famous Bay of Naples.

The Academy is a preparatory school of the first rank, and serves as the high school for the town of East Greenwich. The two great ends

sought by the institution are scholarship and character. The social life of the students is carefully guarded and wisely guided and their habits and manners cultivated.

The commercial department still maintains the exceptional rank it has attained through the services of Prof. Strickland. The departments of music, art and elocution are rivals of the regular classical and scientific departments.

The school is to lose the services of Miss Starbuck, who for ten years has been an inspiring teacher and for five years a most judicious preceptress of the institution, and whose ripe culture, Christian devotion and executive ability have made her services almost invaluable. Another loss is the retirement of Miss Griffith, the accomplished head of the elocution department. She is greatly beloved and much admired by the entire school. Prof. Schue also retires from the chair of science and mathematics. These places will be at once filled by competent persons, so that the work of the institution will in no way be changed.

The great need of the institution is larger equipment. There is no lack of students — more desire to come than can at present be accommodated. And this speaks well for the school. Ample funds should be forthcoming to supply the pressing needs of this work of Christian education. No public school does, or attempts to do, what our Conference academies are doing every year. To the very best mental training, equal to our finest high schools, these schools add a direct and potent effort to make character distinctly Christian as well as cultured, and to develop the most refined social tastes and habits.

A new dormitory is now being erected at a cost of \$20,000, a building which is most needed and which will add increased facilities for the regular work of the school. It has been reported that when this building is completed and paid for, a generous friend of the institution stands pledged to build and equip a new gymnasium.

It is doubtful if the ministers and laymen of this Conference ever had more reason for confidence in the stability and usefulness of this school than at the present time. The increased collections and the ready response to solicitations for funds indicate that our people believe in the Academy and purpose to sustain it. It needs vastly more money. Blessed be the man who will give it!

The Commencement exercises were of a high order. The religious services of the Sabbath, the prize contests, the concert by Providence artists, the display of the art department, were all a great credit to the school. The literary address by Prof. Blakeslee, a son of the former principal, was graceful and even elegant. The Commencement Day address by Rev. Dr. Tuttle was eloquent and impressive, and would have honored any college in the land. The principal's reception was the crowning social event of the week.

Ground was broken on the 16th by Bishop Mallalien for the proposed new dormitory. It is hoped that this is the beginning of a long upward career, the dawning of a far brighter day, for East Greenwich Academy.

WALTER P. BUCK,  
For the Board of Visitors.

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## OUR BOOK TABLE

**THE OLD TESTAMENT DOCTRINE OF SALVATION**; or, How Men were Saved in Old Testament Times. By William Deas Kerswill, D. D. Presbyterian Board of Publication: Philadelphia. Price, \$1, net.

This book, which answers a question that must often have occurred to thoughtful readers of the Bible, is the result of a careful exegesis of the entire Hebrew Scriptures extending over several years. The outcome is not startling in any degree, but fully accords with the ideas which most people, we presume, somewhat hazily entertain on the subject. The author concludes that the saved life, according to Old Testament teaching, was sometimes, though not always, one of conscious renewal; where the antecedents required it, there was an explicit confession of sin, inward repentance, and a conscious turning to a life of trust and service of God. The hope of the future which this salvation begot was less definite and less inviting than that which we now have, both because of the thick veil which hid it and because the Divine-human Christ was not yet the light thereof. But in the present this salvation was a blessed and comforting reality, which gave scope for an abounding trust in Jehovah and a close walk with God. Two classes, the "righteous" and the "wicked," are constantly spoken of by the Hebrew writers, and something like the "new birth" was recognized. Religious experience was probably more fitful, less permanent, than now. By the word "perfect," often used, sinlessness was not meant, but only an attitude of trust and love toward Jehovah and general integrity of a marked degree. There are eight chapters in the book, treating, among other things, "The Old Testament Conception of Sin," "God's Attitude toward the Sinner," "Jehovah, the God of Redemption," and "Grace and Faith in Old Testament Salvation."

**ROADS FROM ROME.** Compiled by the Rev. C. S. Isaacson. The Union Press: Philadelphia. Price, 75 cents, net.

A series of personal narratives, having necessarily considerable sameness, showing how various individuals, some prominent, some obscure, were led, mostly by reading the Scripture, to abjure the errors of Rome. A preface by Bishop Handley Moule of Durham commends the volume, and it is worth commendation, for it is conceived in the right spirit and carried out with fairness and calmness. It will not do to let an era of good feeling and optimism and the demand for Christian charity obscure the plain facts of history or blind our eyes to the undoubted truth that Rome is an enemy of religious and civil freedom, a perverter of the simplicity of the Gospel, making the Word of God of none effect by its traditions. The compiler does well to call attention in his introduction to the fact that "Whereas those who went to Rome were influenced by sentimental reasons, or were attracted by her historical pretensions and the grandeur of her ritual, those who came from Rome were led by the Word of God and the voice of conscience acted upon by the Spirit of God." The examples are taken from Great Britain, France, Germany, Italy, Spain, and other countries. It is an instructive and touching record of men leaving all for conscience' sake.

**THE CHRIST OF OUR NOVELISTS.** By Walter Featherston, D. D. Smith & Lamar: Nashville. Price, 75 cents.

Some ten or more prominent novels are examined and their teachings as to the Saviour brought out. Scott, Hawthorne, Bulwer, Hugo, Dickens, George Eliot, Ralph Connor, Miss Augusta J. Evans, Edward Eggleston, E. P. Roe, and Lew Wallace are brought forward in some one

or more of their principal works, a sketch is given of the plot, and extensive extracts are furnished. No effort is made at critical discussion, literary analysis, or exhaustive study. Some care is taken that no two sketches should be in the same class as to time or theme or place. In the closing chapter, "Calvary, the Lodestar of our Novelists," full descriptions of the great tragedy are quoted from "Last Days of Pompeii," from "Ben Hur," from Marie Corelli's "Barabbas," from Mrs. Kingsley's "Titus," from Ingraham's "Prince of the House of David," and from Henderson's "Diomedes, the Centurion."

**THE STAFF METHOD.** By Samuel S. Mitchell, D. D. Presbyterian Board of Publication: Philadelphia. Price, 75 cents, net.

This pastor of the First Presbyterian Church, Buffalo, shows himself a master in the pulpit by these discourses. The one giving title to the volume is taken from the incident in 2 Kings 4, where Elisha tries to raise the dead child by sending his staff, but nothing was accomplished by that. So, in our own day, doing good by indirection, at arm's length, through a substitute, by a check impersonally, is in much danger of being overworked. The better way of personal sympathy and service is clearly pointed out. Other equally excellent sermons here are on: "The Skepticism of Prominent People," "Spiritual Novelties," "The Sifting of the Sensuous Life" (the story of Jacob's wrestling), and "Two Great Deeps" — the latter from the text, "Thy judgments are a great deep."

**SEEING DARKLY.** By Rev. J. Sparhawk Jones, D. D. Presbyterian Board of Publication: Philadelphia. Price, 75 cents, net.

One of the "Presbyterian Pulpit" series, which has now reached ten volumes. A "New Year Sermon," a "Thanksgiving Sermon," "Rahab," "The Unprofitable Servant," "Paul Aboard," and the "Value of the Soul," are the topics treated. Careful in statement, sound in doctrine, strong, instructive, helpful, they are well adapted to do much good.

**ASSOCIATION HYMN-BOOK.** For Use in Meetings for Men. Compiled by a special committee representing the Y. M. C. A. of North America. The International Y. M. C. A. Committee: New York. Price, 80 cents.

This committee has been at work for two years, and the result of their endeavor will commend itself, we think, to their wide constituency.

**THE INTERVENING SEA.** By David Lyall. The Union Press: Philadelphia. Price, 80 cents, net.

A story full of interest, and with a purpose. A successful man, of lowly birth, endeavors to obtain, through marriages of his sons and daughters with persons in higher stations of life and environment, that social recognition and position which his accumulated wealth will not give him. His efforts meet with the failure they deserve, largely because inspired love demands its right to exist and refuses to be set aside for the unwise and selfish purposes of an ambitious man, who in getting his wealth has lost affection for God and family. When reverses come, he realizes his folly and weakness, and with the help of the sons he would have turned against him, works to rebuild his fortune, but upon the broader lines of love and charity to all men.

**ANOTHER MAN'S MONEY.** By David Lyall. The Union Press: Philadelphia. Price, 80 cents, net.

The owner of a large estate in Scotland bids good-by to his love and home, and starts for the seat of war, leaving his cousin, whom he loves as a brother, as steward in charge. The cousin, scheming and covetous, when news comes that the Laird was reported missing — after a sharp engagement, in which he had distinguished

himself with conspicuous valor — assumes ownership, and plans to harass and annoy the tenants on the estate, hoping thereby to win by marriage the woman his cousin loves, by promising to abandon the threatened evictions and to be kind to the tenants for her sake. The Laird is finally rescued from the tribe of Afghans, and through the weird and strange leadings of the daughter of one of his tenants, who believes him to be alive and sets out to find him, he is advised of the happenings on his estate, which brings him to a realization of his duty to God and to the stewardship imposed upon him. His return brings happiness to all, and to the evil cousin friendship and love, instead of the enmity and hatred he deserves.

**SEA STORIES FOR WONDER EYES.** By Mrs. A. S. Hardy. Ginn & Co.: Boston. Price, 40 cents, net.

A children's book, telling the little ones, in simple language, all about coral, sea anemones, sea urchins, bath sponges, jelly fishes, crabs, squids, and other such interesting things. There are, of course, plenty of pictures.

**THE WORDS OF JESUS.** Compiled by A. Hallett. The Hallett Publishing Company: Los Angeles, Cal. Price, 10 cents.

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**AFTER THE PRIMARY: WHAT? A Manual of Methods for the Junior Department of the Bible School, and for All Those who Instruct Children between Nine and Twelve Years of Age.** By A. H. McKinney, Ph. D. F. H. Revell Co.: New York. Price, 75 cents, net.

In many Bible schools today the pupils under nine years of age receive excellent instruction from well-trained teachers. What shall we do with our boys and girls after they leave the primary department? is the question of questions at the present time. "After the Primary—What?" makes use of the latest results of psychological research and pedagogical experiment in answering this question, and hundreds of others that naturally grow out of it. In it the conclusions of the best scholarship are expressed in simple, clear, and concise language by one who has thoroughly studied the whole subject. While the manual is intended primarily for workers in the Bible school who have to do with boys and girls between the ages of nine and twelve, it will be found exceedingly suggestive for day school teachers, Bible school teachers, and workers of all grades, pastors, parents, and all interested in the moral and religious instruction of the young. It has chapters on the "Reading Age," the "Receptive Age," the "Memory Age," the "Imitative Age," the "Habit-forming Age," the "Submissive Age," on the "Teacher," the "Pupil," the "Room," "Discipline," "Atmosphere," "Leakage," "Supplemental Work," "Review Questions," and many other practical topics.

**A MANUAL OF PRONUNCIATION.** By Otis Ashmore. Ginn & Co.: Boston. Price, 35 cents.

We have furnished here, for practical use in schools and families, a careful selection of words most commonly mispronounced, together with their pronunciation as given by the best authorities in England and America. Four American dictionaries are quoted—Webster, Worcester, Standard, Century; and six English—Murray, Encyclopedic, Imperial, Stormonth, Smart, Walker. About 1,200 words, common and proper names, are cited.

**FROM TALK TO TEXT.** By Addison Ballard, D. D., Professor of Logic in New York University. Longmans, Green & Co.: New York. Price, \$1, net.

"Preacher and philosopher discourse on parallel lines, but in opposite directions," the author says, "the preacher downward, from text to talk, the philosopher upward, from talk to text." Hence the title of this book. It is written as a philosophy, not as a sermon, yet the ideas are much the same. There are twenty-five very short chapters, or talks, which cover such topics as,

"Comparative Religions," "Faith Healing," "Moral Government," "Miracles," "Friends of Christ," "Keeping and Kept." There are many good ideas freshly expressed. To offer prayer in the name of Jesus he interprets by reference to the meaning of the name, which is Saviour, and hence the prayers which would come within that condition must ask for salvation, not for ridding ourselves of disease or other earthly incumbrance.

**PREACHING.** By Thomas McBride Nichols. Presbyterian Board of Publication: Philadelphia. Price, 40 cents.

A series of brief chapters, eight in number, originally prepared for the *Presbyterian Journal*, treating of the true aim of preaching and the best methods of reaching the desired result.

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Another volume of the Citizens' Library of Economics, Politics, and Sociology, so well edited by Dr. Richard T. Ely, and already comprising about a score of first-class volumes, with a half-dozen more to come. Such practical topics as "Municipal Debt," "Revenues," "Insurance," "Home Rule," etc., are ably treated.

**INDIA AND CHRISTIAN OPPORTUNITY.** By Harlan P. Beach. Student Volunteer Movement for Foreign Missions: New York. Price, 50 cents, net.

Mr. Beach, himself a worker in the China field, has been aided by five well-known India missionaries in making this volume adequate to its purpose and correct in statement. It will do excellent service as a convenient text-book for mission study classes, having the latest available statistics and a large amount of reliable information. In a casual glance we note only one mistake: the great mosque at Delhi is called the "Jumna Masjid," as though it were named for the river Jumna; it should be Juma, or chief, mosque. The principal chapters take up: "The Physical Environment," "Some Historical Factors," "Races and the Common Life," "The Religious Life of Today," "Christianity in India," "Ways of Working," "Problems and Opponents," "Results and Opportunities."

**PSEUDO CRITICISM; or, The Higher Criticism and its Counterfeit.** By Sir Robert Anderson. F. H. Revell Co.: New York. Price, 75 cents, net.

The author is one of the most violent and extreme opponents of the Higher Criticism. His book has far more heat than light, and will not pleasantly impress one who is searching for the truth. He is a very one-sided advocate, and will satisfy none except those who are firmly wedded to the old traditions, and regard any modification of them as rankest heresy. Strong adjectives take the place of calm arguments with him. Passion is more manifest in his writing than investigation.

### Magazines

—The *World Today* for August is as rich as usual in readable and important contributions. It is mainly an Education Number. We referred last week to two of its striking features. It has, besides, a host of pictures, full-page portraits of Roosevelt, Parker, Davis, Fairbanks, and Swallow, also of three presidents of women's colleges—Miss Hazard, of Wellesley, Miss Woolley, of Mt. Holyoke, and Miss Thomas, of

Bryn Mawr. An excellent article is furnished by Prof. Shailer Matthews on "The College, East and West." The September issue of this fine periodical is to be given to the St. Louis Exposition. (World Today Company: Chicago.)

—*Lippincott's* for August has a novelette by Maude Roosevelt, entitled, "Social Logic," together with six seasonable short stories. (J. B. Lippincott Company: Philadelphia.)

—*Records of the Past* for July contains a description of the "Bone Cave of San Ciro, Sicily," by Prof. Geo. F. Wright; of the "Gezer Foundation Deposits," by Dr. Ghose El-Howie; and of "Excavations by the German Oriental Society near Abusir," by Ludwig Borchard. (Records of the Past Exploration Co.: 215 Third St., S. E., Washington, D. C.)

—The *Missionary Review of the World*, in its August number, treats quite largely of Africa. It has an important illustrated article by Rev. Dr. W. I. Haven on the "Missionary Bishops of the Methodist Episcopal Church," and a good article on "The Temptations of a Missionary." It has always much that pays well for reading. (Funk & Wagnalls Co.: New York.)

—The August *Popular Science Monthly* opens with a contribution from Dr. Edward S. Holden on "The Conflict of Science and Religion," written in quite a different spirit from the generality of such articles in this magazine. It quite distinctly takes the side of religion. It says that "up to the time of Galileo there never was, in any true sense, a conflict between religion and science." It was a "painful, slow, disheartening struggle between enlightenment and error, illumination and ignorance." "The warfare has nearly always been between religion and heresy, or between science and pseudo science." "The conflicts of science have not been, in general, with religion, nor yet with theology, but with the immemorial ignorance of narrow-minded men." (Science Press: New York.)

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## APPEAL OF NEW ENGLAND SABBATH PROTECTIVE LEAGUE

IT is cheering to report that numerous persistent efforts to relax the restrictions of the Sunday and liquor laws of Massachusetts have met with signal defeat. Every bill of this kind, fifteen in number, including one to legalize Sunday golf and other public games, failed to pass.

In response to an appeal from his Excellency, Governor Bates, a new law in restraint of Sunday entertainments was enacted, the courts having found the former defective, and the power of refusing or granting licenses for such performances for charitable purposes has been lodged with the local authorities.

It is manifest that a critical and most hopeful exigency has been reached in the effort to strengthen and enforce the Sunday laws throughout the New England States. Certain considerations seem pertinent to the occasion.

THE SABBATH HAS NOT GONE, AND IS NOT GOING

The Sabbath is a permanent institution, ordained by God for the good of mankind. It is in harmony with the requirements of the constitution of man. It is enforced by the teaching and example of the one perfect Man. Its wholesome influence on personal character and social welfare shows that its observance has the seal of the Divine approval. God's best gifts for His earthly children will not always be as pearls cast before swine. In proportion as man becomes intelligent and appreciative concerning the superiority of spiritual values, he will esteem "the pearl of days" as a necessity of wise living, and will gratefully welcome the adornment which its possession imparts to the individual, the family, and the State.

SUNDAY AS A CIVIL REST-DAY BECOMING POPULAR

Because it is so manifestly conducive to the best interests of society, men are more generally coming to recognize the duty of the State, by the law of self-preservation, to protect men in the right to rest from ordinary toil one day in seven, so far as the claims of necessity and mercy allow, and to enjoy the opportunity for the worship of God and the culture of the soul. It is clearly within the function of civil government to compel thoughtless and unscrupulous men to desist from those organized and

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HENRY C. JENNINGS, D. D., Vice-Pres.

HENRY P. MAGILL, Sec. and Mgr.

57 Washington St. Chicago, Ill.

public assaults upon religion, which are unpatriotic and malign, thus securing for religion a fair field for the exercise of that benign influence whose results appear in the characteristic excellences of our Christian civilization.

### SUNDAY LAWS CAN BE ENFORCED

The reasonableness of the settled policy of our Christian States on this subject, as shown in their Sunday laws, can so readily be made to appear, and also the necessity of the rigid enforcement of such laws, that in numerous cases it has proved only necessary for the good citizens of a community to unite in a strong appeal to the public, and in a vigorous co-operation with the authorities, to bring to a speedy end various forms of public and high-handed Sunday desecration in violation of law.

A vigilant watchfulness in respect to such law-breaking, and a prompt and aggressive attack upon it, are earnestly recommended as a most hopeful and patriotic endeavor, especially in the vicinity of public summer resorts. The opposition is apt to be clamorous, and full of sophistries calculated to deceive, but generally the friends of the Sabbath can have what they want if they unite in a reasonable demand. They are not an inconsiderable or fanatical class. Men in the highest position in every department of life, scholars, statesmen, men of affairs, are on record as ardent supporters of Sunday observance. Senator Hawley said in Congress that the Sunday closing of the Chicago Fair was demanded by the representatives of over forty millions of the best people of the land. The best public sentiment is steadily growing that way. The day is speedily coming when fair women, leaders in society, will blush for shame that they were ever so weak and heartless as to seek, as some are now doing, to turn the holy day of God into a mere occasion for the glitter and splendor of large social functions, the pomp of worldly display.

### ST. LOUIS FAIR

The peremptory refusal of this leading nation of the world to sanction a money-making Sunday fair at St. Louis is a voice heard around the world; it utters the latest wisdom as well as the earliest. Nor is the useful power of this testimony for all nations and all time, against secularizing the Lord's Day, by any means broken, as some with strange fatuity are claiming, but is rather emphasized by the disgraceful catering to low tastes shown in the demoralizing character of numerous Sunday side shows which the local authorities have shamelessly allowed.

And this testimony is further strengthened by the courteous hospitality of the managers of the Fair towards the Lord's Day Congress, which is to meet in their spacious halls, Oct. 11 to 14, when many eminent publicists from various lands are to be heard.

The preservation of Sunday as a civil rest day depends on

### ITS RECOGNITION AS A DIVINE ORDINANCE.

As Mr. Gladstone said of marriage, so it can be said of Sunday: No natural instincts, no motives of prudence, can avail to save it from its foes, if it has not the sanction of authority as an appointment of God. God has clearly made known His unalterable will that men should take one day in seven to rest the body and train the soul, with due regard to the imperative claims for labor which necessity and mercy impose. Endless and final discussions as to the distinction between engagements sacred and secular, or ceaseless captious questioning as to where the line runs between necessary and unnecessary

labor on the Lord's Day, can never obliterate the fact that such a distinction exists in the mind of Him who gives law to human conduct, that such a line runs somewhere in God's thought, and can, and ought to, in ours.

It is the culpable laxity in Sunday observance by professedly religious people which is very generally the cause of the mischievous laxity in thought and deed of the public at large. All wicked people, of course, are opposed to Sunday observance, as they are to other wholesome restraints on human folly and crime. And it those who profess to be regardful of God's will are so blind as not to see, or so wayward and reckless as not to learn and to follow the Divine mind on this subject, but show in their conduct flagrant disregard of God's command, multitudes of reputable people who stand between the two classes will naturally be indifferent and even apologetic concerning Sunday desecration.

When once the great body of professors of religion are loyal in their hearts to the day of the Son of Man, and hail its kind return as "a delight, holy of the Lord, honorable," then shall they "ride upon the high places of the earth" in the exercises of a predominant influence in the affairs of men, shall enjoy by right the heritage of the great heroes of faith of all time.

The lesson of the hour prompts to renewed courage in a generous and widespread co-operation on behalf of this great interest of humanity and religion.

(Signed)

ARTHUR LITTLE,  
WM. SHAW,  
ALBERT H. PLUMB,  
EMERY B. GIBBS,  
W. T. PERRIN,  
MARTIN D. KNEELAND,  
SAMUEL B. CAPEN.

## EIGHTY MILLIONS WON

PROF. E. CHARLTON BLACK, LL. D.

From Boston Transcript.

IT is little wonder that yesterday a wave of consternation passed over Scotland, shaking the whole land from John-o'-Groat's to Liddesdale, when the news came from London that the judgment of the House of Lords in the Free Church appeal case was against the United Free Church and in favor of the minority. No more far-reaching and momentous a decision has ever been given in the history of Britain or in that of ecclesiastical disputes, and the result cannot fail to be one of the most serious religious and social crises in British history. This judgment of the House of Lords means that, in round numbers, over five million dollars in money and property in churches and manse, valued at sixty million dollars, representing every jot and tittle of the savings of the largest of the Scottish Free Churches accumulated since 1843, must be handed over to some twenty-five ministers and congregations, mostly

## Constipation. Its Cause and Cure

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder, and the Pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of **DRAKE'S PALMETTO WINE**. Any reader of this paper can secure absolutely free a bottle by writing to Drake Formula Co., Drake Bldg., Chicago, Ill.

A FREE trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case.

Write the company this very day.



Gaelic-speaking, and in obscure Highland glens — the almost invisible and as it once seemed utterly powerless minority who four years ago refused to join the great body of their fellows when they united with the United Presbyterian Church to form the present United Free Church of Scotland. This minority called itself the Free Church of Scotland, faithful in theological doctrines and in ecclesiastical procedure to the great principles of the disruption of 1843, when, splitting off on the question of patronage, about one-half of the ministers of the Established Church gave up their benefices and all connection with that body, and, choosing Dr. Chalmers as leader and moderator, formed the famous Free Church.

When first this handful of Highland ministers announced their intention of making a claim for the vast property of the Free Church, they were treated with ridicule and contempt. Principal Rainy, long the head of the Edinburgh Free Church College and a master of ecclesiastical statecraft, who engineered the great union between the Free Church and the United Presbyterian Church in 1900, refused to parley with them, or make any compromise; and when the Scottish courts decided against their claims, it was thought that the matter was ended. But an appeal was made to the House of Lords; and the case was re heard in May and June of this year before as powerful a bench as ever sat to consider an appeal case — a bench which included the lord chief justice, Baron Alverstone, Lord James, of Hereford, Lord Halsbury, and Lord Robertson. Day by day a brilliant audience listened to the debates between the leading lights of the Scottish bar who acted as counsel, the Archbishop of Canterbury being an interested listener on several occasions.

In the Scottish courts the question was made to turn in great measure upon such ecclesiastical questions as whether the United Free Church held the same attitude towards the Established Church on the matter of patronage as it did in 1843 or not. In the House of Lords the matter broadened into questions of theology and ecclesiastical history. The United Free Church at the time of the union, four years ago, claimed the right to change its creed and revise its confession of faith and catechism; while the minority ministers declared that in doing so it forfeited its rights that belonged to it by virtue of subscription to the old church standards. This phase of the dispute was what seemed to attract the Lords of Appeal. The old theological subtleties and hair-splittings involved in Calvinistic doctrines as opposed to Socinian or Arminian, were aired out in the strange atmosphere of the Gilded Chamber; and

the whole discussion was gathered up in the question put so pointedly by Mr. Asher, dean of the Scottish law courts, who represented the defence for the United Free Church: Can it be maintained that a church can change its creed?

By a majority of two the highest tribunal in England has decided that, if a church changes its creed, it forfeits its title, its identity, its personality. The disposition of the money and the property involved in this decision is perhaps the most important aspect of the case. *Prima facie*, the original Free Church owned the property of the Free Church. As Mr. Hewitt, long the financial agent of the Free Church of Scotland, said on a visit to this city three years ago, Principal Rainy and his party have no more legal right to that property than has Edinburgh University. But infinitely more important is the principle back of the decision — a decision that will tend to turn back the fingers on the dial of progress, and will result most disastrously in all matters of church union, creed revision and religious liberty. We may be sure that the dispute will not end with this legal disposition of the loaves and fishes. It may mean such an upheaval in Scotland as has not been felt there since the death of Wallace or the agitations of Knox.

Boston University.

## THE CONFERENCES

### NEW HAMPSHIRE CONFERENCE

#### Concord District

*Pittsburg and Beecher Falls.* — That Rev. W. A. Hudson ministers to generous folks, there is no doubt. This generosity has just manifested itself most substantially at both ends of his long parish. May 17, Mr. Hudson lost his horse — an animal which is simply indispensable in carrying on work of this kind. It came as a hard blow to this faithful pastor; but what was not his pleasure to be presented, not long since, with a purse containing \$25.25, the gift of his parishioners at Beecher Falls? A few days later the Pittsburg people proved that they had no desire to be outdone by their neighbors, and when they called on their pastor it was to present him \$38.50. The first three months on this double charge have seen a great deal of activity. Mr. Hudson has made 305 pastoral calls, beside attending to all the other duties of his ministry. The congregations at Pittsburg average 89 strong, while there is also a good interest at Beecher Falls. A Friday evening meeting is being maintained at Connecticut Lake.

*Tilton.* — Rev. G. A. Henry has been away from his pulpit for three Sundays on his vacation. This he spent with his aged parents in South Dakota. Rev. J. W. Adams, a former pastor, supplied the pulpit one Sunday, to the intense gratification of all. Mrs. Henry's mother and sister, Mrs. Bell D. King and Miss Ruth King, have kept the parsonage opened during the entire summer. Mr. Henry is planning for a very active season when the cool weather sets in.

*Colebrook.* — Interesting reports come from Colebrook. Not long since, Miss Mary Danforth gave a talk on her trip to California as a delegate to the General Conference. It was a tale well told and full of meat. She described the trip to the coast, and told of the General Conference, its make-up and its work. The church was crowded, and all were delighted. The work here is in excellent order. Congregations are larger than they have been for some time. The financial situation is much better than it was last year at this time. The pastor's claim is paid to date, and all financial matters are well in hand. This church has inaugurated a

system which is now finding favor in many places of paying its pastor once a month in full. Why not? There would be less grumbling about ministers not paying their bills if more churches paid theirs to their pastors, instead of borrowing from them as they do without interest. Mrs. A. P. Morrill has been appointed collector, which means that the collections will be attended to. Rev. W. B. Locke, the faithful pastor, is happy in this charge, and the people are happy over his ministrations.

*Concord, First Church.* — Rev. James Cairns is away on a four weeks' vacation, having left July 11. The work at this church was never in a more encouraging condition. On Children's Day five little ones were baptized. July 3, 9 persons were received into the church in full membership.

*Chichester.* — Considerable improvement has been made on the parsonage property. Rev. D. W. Downs reports good congregations. The people are well pleased with Mr. Downs' preaching. Finances are in good condition, the pastor being nearly paid to date.

*Piermont.* — The town of Piermont has been going through an epidemic of diphtheria, which necessitated closing our church for a time.

*Weirs Camp meeting.* — The camp-meeting at Weirs will be held August 15-20, this year, and promises to be a season of much spiritual uplift and profit. An excellent program has been prepared for every day in the week. There will be a number of special features, some inspiring music, and strong preaching. It is hoped that every charge in the district will be represented. Extensive improvements have been made on the grounds. The place is inviting and attractive, and ought to be visited by hundreds of people who, in God's out-of-doors, beneath stately trees and by the still waters, would renew their inner life and refresh mind and body for the great struggle in the work-a-day world. Come to camp-meeting!

*Gilford.* — Methodism is prospering in this charge under the faithful ministrations of Rev. J. H. Vincent. The Sunday-school is reported as being in a condition worthy of special mention. The finances are well in hand. The attendance at all the services is good. People and pastor are happy together, as well they ought to be under the circumstances. Mr. Vincent recently preached before the grange at its memorial service, receiving the hearty thanks of that organization for his helpful sermon.

*West Campton.* — The church building has been thoroughly repaired, and it is planned to rededicate it, August 7. It was Rev. A. H. Drury's privilege recently to receive 2 into the church. He also baptized 5 little ones. Mr. Drury had the great joy, which at times comes to a father's heart, a few Sundays since, of administering the ordinance of baptism to his own son and then receiving him into the church. It was a great occasion for the entire family. The Sunday-school at Ellsworth has been reorganized and is doing good work. The attendance at both churches is increasing, and the outlook most promising. Mr. Drury's conscientious work is being blessed of the Almighty and bringing forth good results.

*East Colebrook and East Columbia.* — Rev. A. P. Reynolds is a very popular man in both of

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these charges. The people cannot speak too highly of him. They admire his preaching and are benefited by it, and they love him as he does them. The parsonage has been papered and otherwise improved. A buoyant, happy feeling prevails in both charges, from which greater things still are expected.

**Milan.**—One who knew the old parsonage would hardly recognize it today. It has been in the hands of the repairers and has been thoroughly renovated. It has been turned around, raised, a piazza built upon it, enlarged and beautified. It is now one of the best parsonages in the Conference. Rev. N. L. Porter has worked hard to bring about these results. He is held in high esteem by all.

A pretty home wedding took place, Aug. 2, at the residence of Abijah Potter, in Milan. The contracting parties were Mr. Osmar T. Cole, of Stark, and Miss Iva Olena Potter, youngest daughter of Abijah and Mary Potter, of Milan. Rev. N. L. Porter officiated. The house was decorated with ferns and flowers. A large number of relatives and friends witnessed the union. The collation was of the very best. Mr. and Mrs. Cole left at a convenient hour for the train with congratulations and good wishes from a host of friends.

**Stratford.**—If there is a man with a younger and more cheerful disposition in the Conference than Rev. D. J. Smith, his name is not generally known. Here is a man who knows no age limit. With hair whitened and years upon his shoulders, he is still active, alert and able. His congregations have more than doubled since his coming here, while the Sunday-school is reported as being in the best condition it has been for twenty years. Is it any wonder that everybody is happy? Our aged men are not all old by any means.

**Groveton.**—The people of Groveton are preparing for camp-meeting. As previously announced in these columns, this camp-meeting will be held over Sunday this year. It is an experiment, but it is hoped it will prove very successful and profitable. Rev. A. E. Draper is doing good, faithful work in his parish, and everything is going along well.

**Amesbury.**—July 10, before the communion service, Rev. M. C. Pendexter, pastor, administered baptism to 3 children and 3 adults, also took 8 into the church on probation and 8 into full membership.

**Vacations.**—Rev. R. T. Wolcott has been spending his vacation at Lake Sunapee. Rev. E. C. Strout has gone down in Maine to spend four weeks with his aged father.

**Preachers' Meeting.**—The fall Preachers' Meeting for Concord District will be held at Ashland, Sept. 28 and 29. E. C. E. D.

#### Manchester District

**Londonderry.**—Rev. W. J. Wilkins and wife find this a nice field in which to labor. The people manifest their appreciation of the pastoral arrangements by renovating the house in which the pastor lives. New carpets, new furniture and new wall-paper add to the coziness and homelikeness of the parsonage. The work of the society, both temporally and spiritually, is in good shape.

**Derry, First Church.**—On Sunday, July 10, Rev. Silas E. Quimby, the pastor, baptized 3—one young man and two young ladies—and received the three on probation at the same time. Mr. Quimby finds a small but loyal society in which to labor. Resources from which to draw are limited indeed, but the pastor is making the most of what he has. The Home Department of the Sunday-school has had a large accession of aged and shut-ins, and is proving itself a very valuable auxiliary to the church.

**Derry, St. Luke's.**—This society is enlarging the church by an addition of seventeen feet to the length of the building. The pastor, Rev. William Thompson, is arranging for a whole week of dedication services early in October, to be followed by special revival services. At the first quarterly conference, held on July 28, the reports presented were most encouraging. The ladies have already on hand \$77 this year. The Junior League, under Miss Bradford's superintendency, is in a flourishing condition. Mr. Byon, the new class-leader, goes in for full salvation, and is seeing the class grow in numbers and spiritual power. The Sunday-school

shows an increase of 25 per cent. in attendance during the quarter. Dr. A. B. Wark is Sunday-school superintendent. The last Thursday in July the Sunday-schools of Derry, eight in number, held a union picnic at Canobie Lake. It was one of the largest and most successful affairs of the kind ever held in Derry.

**Ayer's Village** is situated over four miles from Haverhill, Mass., but the fare is only a nickel on the electric. This has a tendency to draw the people to the city churches, but Rev. H. E. Allen, who preaches in the Methodist church in the village as a Sunday afternoon appointment, seeks to get and hold the people to their own local church. He has seen an increase in the congregations, and financially affairs are in a good condition. He longs for a revival to visit the church.

**Salem, Pleasant Street.**—Rev. Fred K. Gamble is pastor here. He is in favor with the people, and as a preacher and pastor is proving himself faithful in the discharge of his duties. The outlook is most encouraging.

**Salem, First Church.**—This society is getting along well. All the services are showing an increased attendance, especially the Sunday evening service. Finances are in good condition. Everybody is hopeful. Rev. H. E. Allen is pastor.

**Canaan.**—Rev. H. F. Quimby, seizing the opportunity when the summer boarders are in town, is delivering a series of popular addresses in the church vestry on Tuesday evenings. His topics are: "Courtship and Marriage;" "Why do Not More Men Attend Church?" "City Life versus Country Life;" "Can Lodge Take the Place of Churches?" and, "Is the Bible God's Revelation to Men?" The services are being well attended, and the addresses are very highly spoken of.

**North Salem.**—At the first quarterly conference the work was shown to be in a very hopeful condition. The people and the pastor are mutually happy in the present pastoral relationship. Rev. Mark White is always busy. He is at present reclaiming some land belonging to the parsonage lot. Congregations are good and finances are well looked after.

**Manchester District.**—In accordance with the action taken at the District Stewards' Meeting last June, the churches on the district will only have three quarterly conferences this year. The presiding elder is planning to devote the spare time this will give him to helping any of the brethren who may need his assistance in special revival work. Most of his dates for this work are already filled, and any of the brethren who contemplate calling upon him for assistance should send in their requests at an early hour, otherwise he may not be able to accommodate them. A.

## MAINE CONFERENCE

### Lewiston District

**Baldwin and Hiram.**—This charge is an example of many of our country churches. It is not holding its own numerically or financially. In 1888 110 members were reported; now there are 56, and of these not more than 35 are working members. And yet last year a cash salary of \$470 was paid, and a good record was made on benevolences. This shows faithful work done on the part of the pastor and people. Two Sunday-schools have an aggregate average attendance of 50. There is a Home Department. Children's Day services were a success. Many tracts have been distributed, and the people are being trained in systematic giving. Rev. J. M. Potter and his wife are very popular.

**Lewiston, Park Street.**—Much of the old-time prosperity is enjoyed, and much of the former hopefulness is in evidence. Rev. A. A. Lewis believes in hard work. Up to July 19 220 calls had been made. Large congregations attend the services. The Sunday-school is having a fine increase; the average up to July 1 was 125. Once a month missionary exercises are held, and a good advance is made in all the collections. Twenty-four small chairs have been purchased for the infant department. The insurance on the property has been increased to \$9,500. The pastor has organized a chorus choir, and thus \$8 is saved each Sunday. On Children's Day \$21 was raised for the Education fund. This makes it the banner charge. A probationers' class has been organized. The League and Junior League are doing finely. Finances

are in splendid condition. Mrs. Daisy Catlin is class leader.

**Lewiston, Hammond St.**—We were with this people, Sunday, July 17—a very hot day in vacation time, and yet there were 75 at the morning service, 37 in the Sunday-school, and 30 or more at the evening service, which was a prompt and delightful social meeting. The People's Church, which was an offshoot of this, disbanded some months ago. Rev. G. D. Holmes and family have been spending a few weeks in Bridgton, his old home.

**Bath, Wesley Church.**—The average attendance this Conference year at the Sunday-school was 147 to July 1. This is the banner school of any denomination in the city and in Sagadahoc County, and the banner Methodist school of Lewiston District. The primary department is large and finely conducted. Fred Armes is superintendent. In May the average attendance at the morning service was 200, and in July it was 143. The Epworth League takes charge of the Tuesday evening meeting at present. Up to July 20 the pastor, Rev. D. B. Holt, had made 250 calls. The average offering for sixteen Sundays was \$32. Mr. Holt is exceedingly painstaking and conscientious in his work. He preached the baccalaureate sermons for Wilton Academy and the Bath High School, and also delivered the memorial sermon for the local post of the G. A. R. Two children and one adult have been baptized.

**Bath, Beacon Street.**—Rev. H. Hewitt has been off duty for a short time on account of illness; but up to July 20 he and his wife had made nearly 200 calls. Children's Day services were a remarkable success; the large auditorium was packed. The Sunday-school is having fine growth. Because of the red and blue contest, the attendance has reached as high as 166. One quarter \$40 was raised by the school. Mr. Milton Douglas is superintendent. The Cradle Roll numbers 200; and there are more to follow—always more to follow. Faithful work is done to reduce the debt. Social meetings are large and spiritual.

**Auburn.**—One-half of a floating debt of \$3,000 has been paid, and the balance secured in good subscriptions. Rev. J. T. Crosby volunteered his service in this important enterprise. The

## GOT IT

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"I liked my coffee strong, and I drank it strong," says a Pennsylvania woman telling a good story, "and although I had headaches nearly every day, I just wouldn't believe there was any connection between the two. I had weak and heavy spells and palpitation of the heart, too, and although husband told me he thought it was coffee that made me so poorly, and did not drink it himself for he said it did not agree with him, yet I loved my coffee and thought I just couldn't do without it.

"One day a friend called at my home—that was a year ago. I spoke about how well she was looking, and she said: 'Yes; and I feel well, too. It's because I am drinking Postum in place of ordinary coffee.'

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"Then she told me how it was a food drink, and how much better she felt since using it in place of coffee or tea, so I sent to the store and bought a package, and when it was made according to directions it was so good I have never bought a pound of coffee since. I began to improve immediately.

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Take away the destroyer and put a re-builder to work, and Nature will do the rest. That's what you do when Postum takes coffee's place in your diet. "There's a reason."

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church is greatly relieved, and is harmonious, hopeful and happy. Mr. Crosby preached the sermon and gave the address on Memorial Day before the G. A. R.; he has also preached special sermons to the Odd Fellows and Rebekahs, and to the Grangers; also lectured before the Sons of Veterans on Abraham Lincoln, and addressed the Woman's Franchise Club. Union services will be held during the month of August.

**North Auburn and Turner.**—Dr. W. S. Jones is greatly enjoying his residence and work among this people. Children's Day services were a fine success. At Turner the congregation is increasing, and the people think they are in clover. And we reckon they are.

**Camp meeting.**—As is well known, this is our last year of district work, and we would regard it as a special personal favor if pastors and people would rally in large numbers this year. But as a much stronger reason, do we not all of us need this means of grace to fit us for the fall and winter campaign? A campaign for righteousness and salvation is greatly needed. "Come and let us reason together," and pray and work together.

**An Opportunity.**—If some strong boy or young man desires a chance to work his board in a Christian family while he attends a first-class high school, let him communicate with this presiding elder at 95 Pleasant Ave., Deering Centre.

**Personals.**—The widow of the late Hon. Charles Davenport, of Bath, has passed her 90th milestone. She is in comfortable health, and takes a deep interest in current affairs.

Miss Lydia Drew, of Brunswick, is at the Maine General Hospital, Portland, suffering from a broken hip. She is one of the elect ladies of Methodism.

John T. Howland, one of our noble laymen, has recently died in Topham. He was for many years a member of Wesley Church Bath, and was one of its most generous supporters.

**Rural scenes.**—Many a charming rural scene is presented in the hayfields of Maine.

Thousands of pond lilies close to the road add beauty to a ride on the Portland & Rumford Falls railroad these days. A. S. L.

#### Augusta District

**Waterville.**—Rev. C. W. Bradlee, pastor of this church, has spent the month of July at Clifton Springs Sanitarium for treatment and recuperation, and will take the month of August with his family at Biddeford Pool. His church has been supplied Sundays during July by Rev. Messrs. Berry, Luce, Adams and Cummings, he himself preaching the first Sunday. The church is praying that he will return the first of September fully restored to health. He is greatly missed by his people, who are in sympathy with him, and have greatly lamented his temporary disability. The presiding elder, living within sound of the church bell, takes care of the midweek prayer-meeting and looks after the sick or any who especially need a minister's attention. All church services are fairly attended considering the vacation season and hot weather. The brethren are hopeful that when the pastor returns the people will be in their accustomed places once more. The Sunday morning service is well up in numbers, and the evening interest is fairly good. The Epworth League is more than holding its own, with Miss Alvena Stetson as president. Class meetings are fairly well attended, and good midweek meetings are enjoyed by those present. The Sunday-school holds good numbers, and, taking all things into consideration, the church and its departments are very well sustained. C. A. S.

### VERMONT CONFERENCE

#### Montpelier District

**Randolph Centre.**—Rev. George L. Wells has been secured to carry on the work here for the balance of the year. This is an honored name in the Vermont Conference, and the people have every reason to be pleased with the ar-

range. During the interregnum the work has been well cared for by Rev. Messrs. Cooper and Howe, who fortunately live only four miles away.

**Chelsea.**—The work under Rev. L. N. Moody has been progressing favorably. Finances are in much better shape than for some time. At the West Hill improvements are still in order. One side of the church roof has been covered with galvanized steel, and the other side will soon be treated the same. A chandelier is bargained for, and will soon be in place.

**Bradford.**—Rev. A. H. Webb has baptized 4 children and 1 adult, and received 1 person on probation and 1 by letter.

**Proctorsville.**—Rev. R. C. T. McKenzie has been absent from his charge several weeks, called to New Brunswick by the death of his sister and the very serious sickness of his brother. Mrs. McKenzie and the children have returned from Syracuse since the close of the college.

**White River Junction.**—Rev. I. S. Yerks recently received into church membership 3 adults from probation and 7 by letter. The parsonage has been partly shingled, and other improvements are contemplated.

**Weston.**—Rev. T. P. Frost, a native of this parish, visited old scenes and preached on a Sunday morning.

**Wardsboro.**—Rev. G. C. Campbell has been called to New Dorchester, Mass., on account of the sickness of his sister. While there he was to have the little girl's eyes treated.

**Northfield.**—This charge will celebrate its centennial, Oct. 12-16. Rev. E. W. Sharp is planning a good program. The brothers will be welcome. We are sorry to have to report the continued poor health in the pastor's family. At the present writing, all are at Winthrop Beach for a rest.

**Camp-meeting.**—The annual camp-meeting at Claremont Junction will be held Aug. 22-28. Preachers have received programs already. Attention is called to the meeting of the district stewards at 1 o'clock, Aug. 25. It will be preceded by a meeting of a week of a nature somewhat different from the regular camp-meeting services. Dr. Parkhurst will favor us with a sermon during the camp-meeting.

**Montpelier Seminary.**—Every one is pleased to learn that Dr. Bishop is back at the helm. The outlook for a large attendance is very favorable. Many of the charges have been looking after the Seminary collections, and favorable progress has been made in many places.

**Ludlow.**—Rev. W. E. Allen has been cordially received by this people, and has the work well in hand. All look forward to a very prosperous year.

**Woodstock.**—Rev. Joseph Hamilton has entered upon the work of this large field as one not altogether a stranger here. He has one son whose home is here. For the present he will preach once in two weeks at West Woodstock and the rest of the time in the afternoon at Quechee. Work enough for about two men, as is the case with many of our preachers.

**Rochester.**—Rev. W. E. Douglass is engaged in a great work. A parish about eighteen miles long and twelve miles broad takes his attention, but he is as well qualified for that extensive work as any one. The work on all parts of the charge is well in hand. New blinds have been painted and put on the house and repairs made to the interior of the parsonage, and repairs are projected for the barn.

**Preachers' Meeting.**—Windsor has invited us to hold the next meeting at that place. The time will be soon after camp-meeting. Let every one plan to come!

**Evangelistic Commission.**—The sub-districts have been holding their meetings and planning for the campaign. Several are getting at work early. It would be well if all would do the same.

**Bethel.**—We are to have a new church sure. By this writing the frame should be all up and

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covered, and in the fall we will be worshipping in our own house. W. M. N.

### EAST MAINE CONFERENCE

#### Bangor District

**Dexter.**—The elder's visit found Rev. B. G. Seaboyer nicely settled. The work is well sustained in all departments. One of the leading men said to the writer: "We like him, and he can preach." Recently 100 new song-books have been purchased for use in the Sunday evening service.

**Ripley.**—Though the visit here was at the close of a great "hay-day," a full representation of the quarterly conference was present to take up the business of the quarter. The work of the year is beginning very well.

**Corinna.**—Rev. T. A. Hodgdon has taken up the work vigorously. Congregations are showing an increase. Harmony prevails among all the people at Stetson to an increasing degree, and the prospects are promising. Of course everybody suffers from the results of the recent disastrous fire. A cheerful spirit rules.

**Newport.**—The elder on his arrival here found Rev. M. S. Hill in a healthful perspiration resulting from a "rattle" with the weeds of a thrifty garden "since four o'clock this morning." It goes without saying that the weeds got the worst of it. We missed exceedingly the face of Mr. A. P. Smith, who has never failed before in any visit to be present at the quarterly conference. He has sold his house, and is away at present. It is sincerely hoped that he will finally make his home here again. Two have been baptized this quarter.

**Easton.**—Rev. C. E. Jones writes: "Had a good day Sunday; 2 were baptized, and 2 were received in full connection."

**East Corinth.**—Three sermons and two communion services, with a long drive, makes a full, busy day. The sky threatened rain, but good congregations attended all services. At Corinth especially the congregations are better and the Sunday-school is larger than last year.

**Carmel.**—The work opens here with good

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congregations and a somewhat quickened interest in church matters.

**Howland.**—A full quarterly conference met here to consider the needs of the work. Careful preparations are made for the camp-meeting. The final payment has been made on the organ.

**Mattawamkeag.**—Rev. E. S. Burrill is highly appreciated. A Cradle Roll has been started, and now numbers 18. A Home Department in the Sunday-school is organized. A small sum has been raised toward the small debt remaining on the church.

**Kingman and Prentiss.**—Rev. E. S. Burrill is pastoral supply for this place also. The helpers are few and the work very hard, but Mr. Burrill is faithful and uncomplaining. He preaches four times on each alternate Sunday. Oh, for a revival of power for these destitute fields!

**Alton.**—A visit here found Rev. Charles Rogers in rather poor health, but he has done more work than some who call themselves well—preached 27 times, attended 8 funerals, and made 145 pastoral calls in this scattered field.

BRIGGS.

#### Rockland District

**East Pittston.**—The house and most of the belongings of the pastor, Rev. L. L. Harris, were destroyed by fire very early Wednesday morning, July 27. Mrs. Harris writes as follows to Presiding Elder Jones: "Tuesday we had men haying, and got in six large loads of hay, so, being very tired, Mr. Harris went to bed early, and consequently awoke early (about 4 o'clock) the next morning. As that day was to be a busy one, also, he rose, lighted the fire in the kitchen stove, and then stepped out to the stable to feed the horses. He came in presently, and, as it was still so early, thought he would shave before calling me. As he stood at the glass between the kitchen windows, he noticed smoke coming down from the roof, and then heard a crackling. He stepped to the back door leading into the woodshed, and as he opened the door the smoke and sparks came from the loft over the kitchen. The fire was well under way. His first thought, of course, was for Robert and me. He hurried to my room and called to me to get up, as the house was all afire. He then rushed upstairs to Robert's room, and was not a minute too soon. The smoke and flames were already at his window. He awoke him, and together they started for the horses, which they got out. In a few minutes everything was a mass of ruins. We saved some things from the front of the house, but nothing from the kitchen, dining-room, pantry, three bedrooms. Mr. Harris' study, or from the stable or barns. About eight tons of hay were burned, all of the harnesses, four hens, and oh, so many, many things; but every one is very kind to us, and we are so thankful that our lives were spared. It might have been so much worse. Mr. Harris' hands were badly burned, but are doing well; Robert escaped with burnt arms, and I came through all right. Things look a little dark sometimes, but still we feel that God is good to us, and this seeming calamity is working out some benefits to us. We feel that 'all things work together for good to them that love God.' He is with us and helping us daily; our faith in Him is strong. Mr. Harris felt badly to lose his watch, which he prized, but that is a small thing compared to life."

#### NEW ENGLAND CONFERENCE

##### Cambridge District

**Cambridge, Grace Church.**—Rev. W. F. Stewart, presiding elder, in reporting the dedication of a new church at Gagetown, Mich., July 21, says: "The preacher of the afternoon dedicatory sermon was Rev. G. F. Durgin, of Cambridge, one of the speakers at the Lake Orion Assembly, whom the pastor had secured for this special sermon. It was a great deliverance on 'The Difficulties and Possibilities of Faith.'"

**Somerville, First Church.**—This church holds union services with the Congregational and Baptist Churches during August, and Dr. M. D. Buell will preach in First Church, Aug. 21.

##### Lynn District

**Lynn Common.**—The supplies at Lynn Common during the pastor's vacation commend especially the habit which this church so delightfully retains of greeting the minister at the close of the service and heartily expressing their

thanks for the message given by him. It is to be regretted that this good old custom is becoming obsolete in so many of our churches.

## CHURCH REGISTER

### HERALD CALENDAR

Itinerants' Institute, East Maine Conference, at Northport Camp-ground,	Aug. 8-13
Richmond (Me.) Camp meeting,	Aug. 12-22
East Livermore Camp-meeting,	Aug. 12-22
Bible School, Sheldon, Vt.,	Aug. 15-20
Northport Camp-meeting,	Aug. 15-20
Weirs Camp-meeting, Weirs, N. H.,	Aug. 15-20
Claremont Junction Camp meeting,	Aug. 16-29
N. H. Conference Epworth League Convention, Hedding, N. H.,	Aug. 18-20
Hedding Camp-meeting, Hedding, N. H.,	Aug. 21-27
Martha's Vineyard Camp-meeting,	Aug. 21-29
Foxcroft Camp-meeting,	Aug. 22-27
Strong Camp-meeting,	Aug. 22-28
North Anson Camp meeting,	Aug. 22-29
Sheldon Camp-meeting,	Aug. 22-29
Willimantic Camp-meeting,	Aug. 22-29
Nobleboro Camp-meeting,	Aug. 22-29
East Machias Camp-meeting,	Aug. 23-27
Sterling Epworth League Assembly,	Aug. 24-27
Lyndonville Camp-meeting,	Aug. 25-Sept. 1
Empire Grove Camp meeting, at East Poland, Me.,	Aug. 25-Sept. 5
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 26-Sept. 4
Laurel Park Camp-meeting,	Aug. 28-Sept. 5
Sterling Camp-meeting,	Aug. 29-Sept. 2
Asbury Grove Camp-meeting,	Aug. 29-Sept. 5
Groveton Camp-meeting,	Aug. 30-Sept. 5
Temperance Camp-meeting at Lyndonville,	Sept. 2-4
Willmot Camp-meeting,	Sept. 5-9

Nervousness is cured by making the blood rich and pure with Hood's Sarsaparilla. It gives the sweet, refreshing sleep of childhood.

**SPECIAL NOTICE.**—Mrs. Eva C. Fields, superintendent of Deaconess Home in Fall River, will gladly oversee the distribution of fruit and vegetables to worthy but needy people during the time of special need in the strike. Send to Deaconess Home, 825 Second St.

**EMPIRE GROVE, EAST POLAND.**—District stewards will meet on the camp ground at 1 o'clock, Thursday, Sept. 1. Pastors will please notify the stewards. A. S. LADD.

**NOTICE.**—It has been reported to me that the one dollar for support of the mid-year institute of East Maine Conference has not been sent in by many of the members. Brothers, why not send it to Rev. John Tilling at once? A great mid-year meeting is expected. Expenses are unusually large. Let us not fail the management. F. L. HAYWARD, P. E.

**OPPORTUNITY FOR EXCHANGE.**—Any Eastern Conference pastor who, for health, or

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other reason, would like to exchange with a brother in good standing, in one of the best dry-climate-State Conferences of the West, is invited to correspond. Care Room No. 1, Odd Fellows' Building, Nashua, N. H.

**NORTHFIELD BIBLE LECTURES IN SEPTEMBER.**—Immediately after the General Conference for Christian Workers closing, Aug. 14, there will be held at Northfield a series of post-conference addresses, which will continue until about Sept. 12. These lectures are given at this time in order to enable any who were not at the preceding conferences to hear some of the noted speakers of those gatherings. Although the definite program has not yet been announced, it is understood that Dr. G. Campbell Morgan, the eminent English author and evangelist, Rev. Hugh Black, the well-known Scotch theologian of Edinburgh, and Rev. F. S. Webster, rector of All Souls' Church, London, will be the principal speakers. Mr. Webster has long been prominent in England as a Keswick speaker. The conference management have arranged to keep open for the accommodation of guests several Seminary buildings, Camp Northfield, until Sept. 1, and the Hotel Northfield. Northfield is particularly attractive during September, as the schools are in session and there is less excitement to detract the attention from the meetings.

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#### Revival at People's Temple, Boston

The pastor, Dr. Charles A. Crane, is evangelistic all the year round and preaches evangelical sermons. His Friday night prayer-meetings seem like camp-meetings on a small scale. New members are coming into the church nearly all the time. John A. Dixon was converted at the Temple a few weeks ago. Before coming to the church he had attempted to take his own life by inhaling gas in his room, and had written a letter to his brother to give his body to the medical profession. The good Spirit prompted him to go out and take a walk. He found his way to the People's Temple. Herbert Booth was preaching, and as he told a story of a little boy it touched the heart of Mr. Dixon, who burst into tears and soon wept his way to the altar and was graciously converted. The next Sabbath Rev. E. Davies invited him

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The chair's virtue is really the designer's clever ingenuity. The seat is exactly carved to fit the depression you would make if you sat for a plaster cast. Then the front legs are made the barest trifle longer than the rear legs, to give you a slightly backward incline.

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to testify to the people on Boston Common. The Spirit of God came upon him. He sang "All for Jesus," with power, and then told the people that while living a prosperous business life, with a host of friends of the upper class around him, he formed the habit of drinking and card-playing. He lost his business position through drink; he lost his money through card-playing. His wife left him. He was almost in despair. But God had so generously saved him and taken away all desire for stimulants. The people were delighted and melted by his touching story, and a number desired to be saved.

So it has been every time Mr. Dixon has preached on the Common. Last Sabbath the power of God came down upon the people so that four more fell upon their knees and cried for mercy and found it. Three of them came down to the People's Temple in the evening, and two of them joined the church on probation. Mr. Dixon is a gentleman of refinement, and has had the benefit of good society until rum ruined him. Last Saturday he fasted and prayed for the victory that God gave him on the Common. His experience for years on the stage is a great help on the pulpit platform. He is fully determined to give himself to the work of the ministry as an evangelist as God shall open his way. His home is with Rev. E. Davies, Reading, under whose permit from the mayor of Boston, Mr. Dixon speaks on the Common, about 1 o'clock on the Sabbath. Mr. Dixon joined the People's Temple Church, with others, last Sabbath. E. DAVIES.

### Christian Workers' Convention

The sixteenth annual convention of the Christian Workers' League closed its series of meetings, July 31, at Old Orchard. For ten days preachers and evangelists and Sunday school workers enjoyed a spiritual feast. Between sixty and one hundred preachers have been present, and the workers have represented twelve different denominations. On the first Sabbath the preachers were Dr. L. B. Bates in the morning; Dr. Smith Baker, of Portland, in the afternoon; Rev. F. H. Adams, of New York, in the evening. While the skies were cloudy and the showers fell, the showers of grace, as well, were abundant. During the week Dr. Luther T. Townsend, of Brookline, gave a series of Bible lectures on the harmony of science and the Scriptures. Among the preachers for the week were Dr. Parkhurst of ZION'S HERALD, Dr. Berry, president of Kent's Hill Seminary, Dr. Elliott of Montreal, Rev. C. H. Priddy of Portland, Presiding Elder Wentworth, and others. On the closing Sunday Dr. Bates preached an inspiring sermon on the words: "Thine shall be the power." Dr. Francis E. Clark, president of the Endeavorers, gave the afternoon address. The evening speaker was Rev. C. C. Garland, of Claremont, N. H. God's Spirit had right of way, souls were saved, and believers quickened, as Christ was exalted. The following officers were elected for the ensuing year: President, Rev. L. B. Bates, D. D., East Boston; vice-presidents, Revs. B. C. Wentworth, Old Orchard, Me., E. O. Mallory, Roxbury, Mass., Smith Baker, D. D., Portland, Me.; secretary, Rev. C. C. Garland, Claremont, N. H.; treasurer and chorister, R. S. Robson, Boston, Mass.

—The smallest of all Republics is said to be that of Tavora, in the island of that name, off the coast of Sardinia. It has a population of less than sixty persons, including the president and his congress of six worthies.

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### Pot Grown STRAWBERRY PLANTS

Set in August and September will give a full crop next June. Our new method of growing them gives fine roots. Send for Catalogue. C. S. PRATT, Reading, Mass.

### Editorial

Continued from page 1000

service in the city, and heartily co-operated in all religious and reformatory work. A deep and general sense of bereavement and loss, is, therefore, felt by his death. He was 56 years of age. Beside his wife, a son and a daughter survive.

### BRIEFLETS

On our last page there is a thrilling story of the wreck of the "City of Rockland," by one who was a passenger on the steamer when it struck the rocks in the dense fog off the Maine coast.

The Religious Education Society is growing rapidly. It now has members in all parts of the United States and Canada, in the Philippines, Hawaii, Argentine, British West Indies, England, France, Germany, India, Japan and Turkey. Eighteen denominations are represented in the membership of the Association.

The Church Missionary Society in Sierra Leone has just been commemorating the landing of the first missionaries in 1804. The African Christians have contributed \$15,000 toward restoring the cathedral and one of the country churches, and have given in one year \$5,000 to support their own missions to the heathen in the adjoining districts.

The sixth convention of the Luther League of America will be held in Buffalo, N. Y., Aug. 16-18. The League is the "Christian Endeavor Society" of the American Lutherans. The "word topic" of the Buffalo meeting is to be the motto: "Believing, Knowing, Doing." This is a suggestive collocation of words. Believing properly comes before knowing. He who believes in God shall know of His doctrine. But belief which passes into the knowledge which is truth must also pass on into the doing which is duty. If the young Lutherans act up to this suggestive "word-topic," they will become a power in future years in America.

The assertion which opens the August issue of the *World's Work*—that "this number is made to serve the purpose of a guide, philosopher and friend for those that go to see the World's Fair at St. Louis, and a faithful report or it for those who do not go"—is amply fulfilled, as can be readily seen by even a glance at this handsome, heavy double number, clothed in green and gold, and embodying articles and illustrations written and taken by members of the magazine's staff after a month's study. To read these informational papers, and to study these exquisite illustrations, is the next best thing to visiting the great Fair itself. Doubleday, Page & Co. are certainly to be congratulated on the success of their superb Exposition Number.

A barrel with a capacity of 43,800 gallons has just been completed for a great wine firm at Schiltenheim, on the Rhine in Germany. The barrel was unveiled the other day, when a banquet was given in its interior to twenty-four people. The guests entered through the bung-hole, which is large enough to admit a moderately stout man. We sometimes think that liquor men are devoid of humor—as perhaps befits individuals employed in a calling which has such tragic consequences. This is not the first time that wine barrels have swallowed people whole, so to speak, and

many a great fortune, good character, and precious gift or talent has before this disappeared through a bung-hole.

"Father Endeavor" Clark, during his tour around the world, visited a Zulu meeting-house which is made of corrugated iron. From his account of the spirit which animates the church worshipping in the building it appears that there is iron also in the constitution of the members of the congregation. Dr. Clark says of this church that it is the most active and devoted body of Christians with which he is acquainted. The church is one of the fruits of the Zulu Mission of the American Board. The work of this church is but one proof among many that might be cited showing that the Gospel can put stamina and moral force into peoples naturally most lazy and lethargic.

The policy that apparently is approved by Bishop Henry C. Potter of New York is the "least possible-that-is-bad" saloon. It is a principle on which reformers of a certain compromising type have proceeded in all ages. It is a principle, we do not hesitate to say, of which the Scriptures know nothing. A thing is either right or wrong. If it is right, Christians may approve it and improve it; but if it is wrong, they are to let it severely alone. There is no diminishing ratio in ethics by which one may arrive finally at a "least-possible-that-is-bad" stage when wrong becomes, as the psychologists might say, a kind of a "pale" right, or a feebly luminescent virtue. The only principle on which the Christian man is called upon to act, in all relations of life, is the "most-possible that is-good" program.

The Bible is a book which grows upon one as the years go by. It is a book up into which a man must grow in order to appreciate it. This element of experience in the understanding of the Scriptures is too often overlooked. In order to master the Bible a man must let the Bible master him. The more the grand old Book is lived, the more it is loved; the more it is obeyed, the more it opens up its treasures. The Bible is the complement of human life, in a deep and mystic sense, for the purer and truer the life is, the richer and grander appears the message of the Divine Volume to the soul of man.

Dr. Botkin, the head of the Red Cross Committee working in Russia, says that in no previous campaign has he ever seen such admirable medical arrangements. Many of the Russian wounded told him what confidence the mere knowledge gave them, when going into action, that in the event of their being hurt they would be both skillfully and tenderly treated by the Society of the Red Cross. Dr. Botkin comments admiringly on the unselfishness and fortitude displayed by the officers, who on being brought into the hospitals for treatment insisted on the private soldiers being first attended to—a self-abnegation which produced a most excellent impression on the rank and file, who also bore their sufferings heroically. If war must be, it is satisfying to know that incidentally it affords the occasion, if not the cause, of such sublime self-forgetfulness and dogged heroism.

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## OBITUARIES

Alone with pain, here in my darkened room,  
Whose flickering firelight dances on the walls,  
I lift my eyes, and lo! the "place prepared."  
Where healing, heavenly sunlight softly falls!

From this my "house of life," how many friends  
Have outward passed, with unreturning feet!  
With quickened inner sight, I see them walk  
In happy groups, upon the golden street.

Through sorrowing tears my soul's white robe I see,  
All soiled and torn, in life's sharp stress and strain;  
I upward look to where the Lord's redeemed  
Go clad in shining garments without stain.

— Mary B. Church.

**Wedgeworth.** — Rev. Clark Wedgeworth was born in Alburgh, Vt., March 5, 1838, and died in Swanton, Vt., July 2, 1904.

Clark Wedgeworth was the son of James and Eleanor Wedgeworth. His father was a farmer, and the son's early years were spent with his father on the farm. His educational advantages before entering the ministry were limited to the public schools of his native town, and one year each at New Hampton Academy and Fort Edward Institute, New York. He was converted in 1855, and was baptized and received into the church the same year, at Alburgh, by Rev. D. B. McKenzie. He received an exhorter's license in 1860, and a local preacher's license the following year. He joined the Vermont Conference of the Methodist Episcopal Church, at Northfield, in 1862, and was ordained deacon in 1864, at St. Johnsbury, by Bishop Jones, and elder, in 1866, at Montpelier, by Bishop Simpson.

During his forty years in the effective relation to the Conference he served twenty charges in the following order: Johnson, Georgia and North Fairfax, St. Albans Bay, Montgomery, Highgate, Isle La Motte, Hyde Park, Grand Isle, Enosburgh, Milton, Morrisville, Bakersfield, Essex, and Jericho, Newport, St. Johnsbury Centre and East Lyndon, Lunenburg, West Berkshire, East and South Franklin, Sheldon, Binghamville and Westford, Worcester, and Peacham. At the close of his work at Peacham he took a superannuated relation, partly on account of an invalid daughter, who for several years had cheerfully shared the changes of the family incident to the itinerancy, though sometimes obliged to be moved on a bed.

Mr. Wedgeworth's health began to fail during the last winter, but neither he nor his family apprehended the seriousness of his disease. He hoped the approaching warm weather would set him right again; but on April 20 he experienced a severe chill, which compelled him to take his bed, and for ten long weeks he suffered greatly till the change came, July 2. His disease proved to be an internal cancer. The faith he had preached to others with much assurance abundantly sustained him to the last. His own will was surrendered without fear to Him in whom he trusted. The only struggle of faith he had during his painful illness was whether he could wait in great physical suffering till the change should come; but the struggle was short and the victory complete. He waited patiently to the end. After arranging his temporal affairs he had no further anxiety. As the Sundays came and went, he wished he might be allowed to go home on one of these days, but this was not permitted him. At one time he desired a few friends to come in and sing to him, "How firm a foundation," and "Gathering home, one by one," to which he responded earnestly with shining face. "He saves!" were his last words. A devoted Christian, a preacher of righteousness, a faithful pastor, an earnest seeker of souls, rests from his labors, and his reward is sure.

Mr. Wedgeworth was twice married. His first marriage was to Miss Eunice Davison, of Fairfax, in 1862. She was the mother of his four children, three of whom are living: Mrs. C. A. Hawley, of Clarenceville, P. Q.; L. Agnes, of

Swanton; and Donald C., of Buffalo, N. Y. These were all with him in his last sickness and kindly cared for him. One child, Nellie Almira, died in infancy. The first Mrs. Wedgeworth died in 1880. His second marriage was to Mrs. Mary E. Martin, the widow of a missionary to China. She died in 1893. Besides the three children mentioned, he leaves a brother, Henry W., of Alburgh, and a sister, Mrs. D. E. French, of Manitoba, Can.

The funeral service was held at his residence in Swanton, Tuesday, July 5, in charge of the pastor of the Methodist Episcopal Church, Rev. M. S. Eddy, assisted by several neighboring ministers. The burial was at Milton.

A. L. COOPER.

**Eastman.** — Mrs. Martha Russ Eastman, a member of Clark Memorial Methodist Episcopal Church, Woodfords, Maine, was born in Strong, Maine, Nov. 6, 1810, and died in Woodfords, June 16, 1904.

She was the daughter of Adam and Mary Clark, who were well known as earnest and active Methodists in their native town. Our early pioneer ministry penetrated the settlements of Sandy River, and gathered among its sturdy settlers some of their richest harvests. In this neighborhood lived the Clarks and Soules. Both families became Methodists, and one gave Joshua Soule to the ministry, and the other gave Adam Clark and his much-revered brother, the late Dr. Eliphalet Clark, to the laity. The early home, therefore, of our beloved sister was decidedly Christian, and it is not to be wondered at that at the early age of thirteen she entered the Christian life and joined the church, being converted under the ministry of Rev. James Farrington. The subsequent life of consistent Christian living would indicate the depth and genuineness of the work of grace in her heart.

She was married to Briceno M. Eastman, now of the firm of Eastman Brothers & Bancroft, Portland, Aug. 4, 1864. Five children were the result of this union: Fred E., Carrie L., Alice C., Lucina T., and Harold E., all of whom survive excepting Lucina T., who died Feb. 17, 1893.

In 1865 Mrs. Eastman and her husband moved to Portland, and at once became identified with Pine St. Church, rendering helpful service for the Master in that society. In 1886 they moved once more, to Woodfords, transferring their membership to Clark Memorial, the church named for Dr. Eliphalet Clark, the uncle of Mrs. Eastman, who by his generosity made possible its erection. For eighteen years Mrs. Eastman, loyal and true to the church of her first love, gave to this church the sweet and beautiful service of self forgetfulness, oftentimes going beyond her strength to aid in its prosperity.

Mrs. Eastman was a woman of strong personality, being richly endowed with fine executive ability which was constantly in evidence in every branch of the church's service. She was greatly interested in the Woman's Home and Foreign Missionary Societies, and acted as local corresponding secretary for the Woman's Home Society for several years. In a quiet, unostentatious way she was a friend and benefactor to the community, giving joy and comfort to many who gratefully acknowledge their indebtedness to her unselfish love. In her home she was the Christian wife and mother, a crown to her husband and a joy and inspiration to her children. The fragrance of her life lingers around the place she loved and beautified by her presence and thoughtfulness.

Her end was peaceful. Amid intense suffering she could give the Christian's smile of victory. Loving her home and dear ones, she yet saw that the better portion was above. She ardently desired to be in the home-land, to be clothed upon with her house which is from above. In the simple language of childlike trust she resigned herself to God, saying: "Come, Jesus, I am all ready. Please, Jesus, take me home! O Jesus! Jesus!" In an ecstasy of joy, the day before her death she exclaimed: "Jesus is coming for me, for me! Oh, what joy triumphant! Jesus is coming for me." Referring to a loved daughter whom she had "loved long since and lost awhile," she said: "Loue is on the steps calling mother," as though she had already a foregleam of "the land that is fairer than day." The church, the community and the home will miss this strong and helpful presence, but the other world becomes more attractive, and our hearts are

drawn to the place "where loyal hearts and true stand ever in the light." "Where our treasure is, there will be our hearts also."

The funeral services were conducted by her pastor, the undersigned, at the family residence, Woodfords. Her remains are interred in Evergreen Cemetery. Having finished her course in the faith of Christ, she awaits a glorious resurrection.

GEO. F. MILLWARD.

**Boulter.** — Brewster S. Boulter, son of William D. and Phoebe (Came) Boulter, was born in Limington, Maine, Feb. 14, 1837, and passed to his eternal rest from his home in Saco, Maine, May 26, 1904.

Mr. Boulter joined the School St. Methodist Episcopal Church in Saco, in 1857. He became much interested in its welfare, and was for many years one of its earnest and successful helpers. Several years ago his health began to fail, and since that time he has been deprived of those privileges which he so highly prized.

He married Mrs. Addie K. Dennett, of Lyman, Maine, June 3, 1885, and the intervening years have been happily spent together in their home in Saco. He is survived by his devoted wife and three sisters: Mrs. John L. Berry, of Woodfords, Me.; Mrs. G. A. Grant, of Biddeford; and Miss Mary F. Boulter, of Saco.

A kindly, gentle, helpful man, beloved by all who knew him.

F.

**Jaquith.** — Charles Jacquith was born in Skowhegan, Maine, July 3, 1831, and died at his home in Clinton, Maine, June 17, 1904.

His parents moved to Clinton when he was but thirteen years of age. Here he attended school, and when he was twenty-three years of age he started in the blacksmith business. After this he became interested in trade, and for ten years conducted a general store, where he did considerable business. Retiring from trade, he gave his attention to agriculture, in which pursuit he was engaged when his last sickness came.

Mr. Jacquith was converted when he was sixteen years of age, under the preaching of Rev.

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Mr. Strout, and as soon as possible be united with the Methodist Episcopal Church of Clinton, where, for nearly fifty-seven years, he has given untiring service. He has served the church efficiently as trustee, steward, Sunday-school teacher, and class-leader. Never failing to do his duty, he became a wise counselor, a friend to his pastor, and a liberal supporter of all the interests of the church. He has always been a constant reader of ZION'S HERALD until "he was not, for God took him." This text, written on brown paper and laid among other papers, reveals his nature as perhaps other words would not do: "I must work the works of Him that sent me while it is day, for the night cometh when no man can work" (John 9: 4).

Mr. Jaquith was first married to Miss Olive A. Berry, of Burnham, Me. She died, July 12, 1877, leaving two children—Cora A., now wife of H. W. Dodge, and Alice M., wife of W. H. Colman, of Keene, N. H. Mr. Jaquith was again married, Dec. 23, 1880, to Miss Almira H. McNally, who died Nov. 16, 1901. Sept. 3, 1903, he was united in marriage with Mrs. Eliza A. Munter, of Vanceboro, Me., who survives him.

Mr. Jaquith was interested in all moral reform and in the Master's service he had great delight. Truly, a prince in Israel has fallen. The mourning friends have the sympathy of the community.

A. E. LUCE.

Cloutman.—Mrs. Sarah A. Cloutman, who passed away on July 18, 1904, at Hampton, N. H., in the 82d year of her age, was born at Troy, N. H., and in her infancy was taken to Salem, Mass., where the rest of her life was spent.

Her father, Samuel Berry, was one of the founders of the Lafayette St. Church, that city. He began to take ZION'S HERALD when it was first issued, and for eighty years that paper has been sent to Salem in the name of Samuel Berry, though received by Mrs. Cloutman. Until five years ago Mrs. Cloutman was an active member of that church, having served in the various societies connected therewith. She was also connected with the W. C. T. U., the Woman's Relief Corps, Naval Veterans, and the auxiliary of the W. C. A.

From a life of great activity and usefulness she was, five years ago, thrown into a state of invalidism by an accident. Her daughter, the only survivor of her family, writes that her life since then has been one of monotony, though seldom a word of complaint was passed. Last October she went to Hampton, N. H., to board with the widow of her brother, the late Capt. Aaron W. Berry, and passed away to eternal rest from that place.

In the absence of the pastor of Lafayette St. Church, it was my honor to attend the public funeral services of this esteemed woman. I remember her with strong affection. She was of the ethical and intellectual type. She was deeply interested in the benevolences of the church, the charitable institutions of the city, and the Ladies' Aid Society. She was one of those fine women who never say much about their religion, but go right on about life's duties as steady as the polar star to her tasks, true as the heart of Christ to her trusts. It was her nature to be frank. Her conversation was marked for its honesty and directness. She had strong faith in God. We always know where we can find Bunker Hill Monument. So could we find this noble spirit. Whatever has been transpiring at Lafayette St. for these last fifty years there you would find Sarah A. Cloutman standing like a tower of strength and quiet hopefulness. She very well met the Scriptural suggestion: "Be ye steadfast, unmovable, always abounding in the work of the Lord."

When she was dying at Hampton, in the presence of her daughter, Annie D. Hardy, she had a vision of heaven. With perfect sacrifice to the very last, she waited for the hour of translation. She heard sweet music. It was the "voice of harpers harping with their harps." Impressively and tenderly four venerable Methodist brethren, each of whom has been devoted to the Methodist Episcopal Church, I am quite sure, for fifty years, carried the body

of this sister out to Harmony Grove for burial. Near a little monument some of us unveiled, a few years ago, to the memory of Melville and Gershom Cox, her body was laid to rest. Sarah A. Cloutman was a veritable daughter of Methodism. She was a child of God. She lived in the church. In the arms of the church she died.

GEORGE ALCOTT PHINNEY.

#### Only a Mask

Many are not being benefited by the summer vacation as they should be. Now, notwithstanding much outdoor life, they are little if any stronger than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat or sleep well. What they need is what tones the nerves, perfects digestion, creates appetite and makes sleep refreshing, and that is Hood's Sarsaparilla. Pupils and teachers generally will find the chief purpose of the vacation best subserved by this great medicine, which, as we know, "builds up the whole system."

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## STORY OF THE SHIPWRECK OF THE "CITY OF ROCKLAND"

MIRIAM VIRGIN RAVI.

MY husband [Rev. Vincent Ravi] and I left Boston Harbor about 5 o'clock on Monday afternoon, July 25, with every promise of a fair, safe voyage; the storm clouds were scattered, and the sun was shining. Sitting on deck we watched the varied scene presented by the islands and lighthouse stations of the harbor, and enjoyed the beauties of the sunset and the early moonrise. After dinner we repaired to the hurricane deck and accepted the invitation of the engineer to make a closer inspection of the machinery. As we felt its rhythmic throb and watched with a strange fascination its regular rise and fall, he told us of its weight and power and dimensions, evidently justly proud of the great engine, which indeed seemed almost human.

The moonlight was clear and beautiful, and we remained on deck a long time, although the sea was rough enough to bring discomfort to many of the passengers. When we retired all was calm and peaceful, but soon after midnight we entered into the fog, and from that time on the dismal signal was kept in constant use. At just twenty minutes of six we were awakened suddenly by a tremendous shock, which almost threw Mr. Ravi from the upper berth to the floor of the stateroom. We started at once to dress, feeling sure that something serious had occurred, but all was quiet, and there seemed to be no unusual excitement or confusion. We heard the words "rock" and "land," and finding that we were due at Rockland at about this time, we concluded that a decidedly poor landing had been made at that wharf. As we still had many hours of travel before us, I yielded to persuasion and returned once more to my berth, while Mr. Ravi quietly drew open the window-blind, and accosted a passing man with the question: "Has anything happened?" "Well, I should think so," came the reply; "we have struck a rock in the fog. If you are not dressed, you had better not lose any time." Once more we started in good earnest, and a very few moments later found us on deck.

The sailors were already beginning to lower the lifeboats, but they were so calm and steady, and so confident in their assertions that we were held fast on the rock and there was no immediate danger, that we felt somewhat reassured. We had previously inspected our life-preservers, and now all were ordered to put them on. In carrying out these instructions there were some amusing incidents to be witnessed by any who were able to appreciate humor under such conditions. One portly Catholic priest, assisted by a younger man, who seemed to be his secretary, vainly struggled to get the straps over his shoulders and fasten them across his back, paying no heed to the carefully printed directions. He was hopelessly entangled until a lady mildly suggested that he try fastening it in front instead of at the back, and then his problem was quickly and easily solved. I was told that one man succeeded in getting on two of the life-preservers, and I suppose he then felt a double safety. Some of the little children were so small that hardly more than their heads and feet were visible above and below the belt, which was to support them in case they should be engulfed.

As we stood on deck in the gray light feeling the damp chill of the fog, a steaming cup of hot coffee was passed out of one of the stateroom windows, and a sweet-faced lady asked me if I could not drink it. Truly it was the kindly Christian courtesy

of a good Samaritan, and warmed and cheered our hearts in a measure far out of proportion to the intrinsic value of the refreshment offered. Surely at such times does one's truest nature manifest itself.

A group of young women — one of whom had fainted, and another was just recovering from a fit of hysterics, while a third kept repeatedly declaring that she "felt so sick all over" — watched closely the lowering of the first life-boat, and then hastened below, saying: "Let them take us to shore first, and then come back for the rest." So many seemed to share that feeling, that we decided to remain on the upper deck, and not join the crowd which threatened to far more than fill the boats and rafts. We had learned by this time that we were about seven miles from Rockland, and that word had been sent to that wharf for a rescue steamer.

The water rushing into the hole made by the rocks had extinguished the fires, so our only signal of distress or warning was the bell on the upper deck, which was kept constantly ringing. Quietly, and with no confusion whatever, the lifeboats were filled, mostly with women and children, of whom there were a large proportion on board, and then the life-rafts were also lowered and filled. A hush fell on the whole company as one of the sailors carefully lifted in a cushion on which was lying a little baby less than six months old. It was a strange, weird sight as the lifeboats, laden with their precious cargo, slowly moved from the steamer's side, and disappeared almost instantly, swallowed up by that terrible fog!

Then we waited, cheering the slow-passing moments as best we could. Returning to our stateroom, we packed our shawl-strap, and with that and two dress-suit cases, made our way to the cabin below, where we obtained coffee and rolls, for which we paid an exorbitant price to the colored attendant, who improved this opportunity to line his own pockets at the expense both of the passengers and the company. We were taking our coffee leisurely, and had noticed his apparent impatience and uneasiness, when he finally approached and said, "If you-alls wants dat coffee, you'd better hurry up and drink it." We realized a little later that the incoming water was fast rising to the level of that cabin, and that his words contained a grim truth.

On deck again, and another long period of waiting. The strain was becoming greater now, for we knew at last that the boat had continued to float and drift for an hour and a half after she first struck, and that she had then gone aground for the second time on another ledge of rocks. The incoming tide was now lifting her from this place of safety and causing her to slide off again into deeper waters. At frequent intervals we could feel a tremor pass through the whole vessel, and then she would seem to settle a little lower into the waves. The whistle of the rescue steamer was heard at last, but how long the moments and how great the suspense as she tried for three-quarters of an hour to locate us! She was close beside us before we could even see her, so dense was the fog.

In those last moments of waiting a young Catholic priest approached us, and with that freedom made possible by a common danger entered into conversation. "Ah! well, such an event as this should teach us all great lessons," he said. "What lessons?" we asked, to bring out the thought in his mind. "That one should never start on any journey by water without being prepared for the other world. Indeed, we should be more or less prepared on land or sea, and at all times — yes, more or less prepared," he added again, thoughtfully,

as he moved away. Is that enough for the Roman Catholic? To be "more or less" prepared for the other world? And yet is not that the attitude of many a so-called Christian when he finds himself suddenly brought face to face with death?

At last the "Catharine" is moored alongside of the "City of Rockland," and the procession begins. A message from the captain that she is sinking fast, and we are hurried across the improvised gang-plank with scant ceremony, but deeply grateful hearts. The trip to Rockland was comparatively uneventful, although all were startled when a big sailing vessel suddenly loomed up through the fog close beside us, and we had to wait patiently while those who had been sent on shore were brought off from Ash Island, their temporary refuge, to the rescue steamer.

Some were still apprehensive of danger, because the "Catharine" was inadequate to the task of carrying so large a company of passengers, and great indignation was not only felt, but freely expressed, that the company had not secured some larger steamer from Rockland for that purpose. This feeling was enhanced when we found later there was such a steamer at the wharf, and the question was asked by many: "Did the company value the safety of that steamer more highly than the lives of the four hundred passengers on the 'City of Rockland?'" That question has not yet been answered to the satisfaction of all concerned.

Two days later we received our trunk, which had been under water for an indefinite period. The contents were ruined by the action of the salt water, and our money loss will amount to considerable more than \$200. Although we have sent in our claim for damages, we hear nothing from the company. A Methodist minister must preach many sermons to receive \$200.

Point Ripley, Harrington, Me.

### G. A. R. ENCAMPMENT, AUG. 15-20

#### Boston's Big Preparations

#### BEAUTIFUL SOUVENIR AND GUIDE-BOOK FREE

Boston's big summer month this year will be August. Over one hundred thousand visitors are expected during the G. A. R. Encampment, August 15th to 20th. Fourteen years ago about forty thousand appeared in line, presenting one of the grandest parades ever witnessed. This year's program is just as elaborate; the parade will be the striking feature; but then all Boston will be "ablaze" with various entertainments for the "vets;" and a grand water carnival will be held at Charles River. Accompanying visitors will find their chief delight in roaming around Boston's historic and famous haunts, and the interesting nearby cities and towns, such as Salem, Medford, Lexington, Concord, etc., where there are so many reminders of revolutionary events and colonial history. The homes and abodes of Hawthorne, Longfellow, Lowell, Emerson, Thoreau, Holmes, and other literary personages will receive many callers.

For the benefit of all interested, a handsome souvenir and guide book has been issued by the Boston & Maine Railroad. It contains forty-eight pages of interesting descriptive reading matter, telling all of Boston's places of interest and attractions, also about sixty half-tone cuts of historic monuments and landmarks in or near Boston. The cover contains a handsome reproduction in colors of the G. A. R. official badge on a white background surrounded by a beautiful green wreath on a blue setting. The lower portion of the cover is black with red lettering.

This book gives all necessary information in regard to the Encampment, and is a delightful souvenir. It will be mailed free to any address upon receipt of a postal card by the General Passenger Department, Boston & Maine Railroad, Boston.